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Congleton, Lord.

The Psalms.

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THE PSALMS.

THE PSALMS.

A NEW VERSION

BY LORD CONGLETON.

A NEW EDITION, REVISED,

WITH NOTES SUGGESTIVE OF INTERPRETATION.

PROPERTY OF
THE CHURCH ON THE WAY

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P R E F A C E.

It has been thought that if the Psalms were thrown into the *metrical* form, as suggested by the parallelisms in the original Hebrew, and divided into *paragraphs*, and if, further, every effort were made to preserve *uniformity of translation*, that is, to give the same English word wherever the same Hebrew word occurs, the English reader would be in a much better position to understand this precious portion of God's testimonies. To carry out this thought, taking care, at the same time, that the translation should be correct in other respects, has been the object of the present work. It has been a studied aim, whilst so doing, to preserve as much of the *authorized version* as possible.

Italics are here used for the same purpose as that for which they are used in that version,

namely, to express those words which, although not written in the Hebrew, are implied, and which in the English are necessary in order fully to bring out the meaning of the Hebrew.

An edition of the Psalms, entitled *The Book of Psalms in Hebrew, metrically arranged, with Selections from the Various Readings of Kennicott and De Rossi, and from the Ancient Versions*, by J. ROGERS, M.A., 1848, has been taken as the basis of this version. The metrical arrangement has been almost constantly adhered to. The text is Van der Hooght's. In the margin of this edition are found certain select various readings, there placed because the Editor considered them "decidedly preferable" to the text. (Preface, page vi.) These select various readings have been generally adopted in this version; also a few others, not included amongst them, namely in Psalm x. 10, cxix. 149, and cxxxix. 20. Due notice is given of these changes in the text, by affixing an asterisk.* A majority of them are adopted in the authorized version. As regards the titles prefixed to the Psalms, this Editor re-

marks: "They are found in the text in by far the greatest number of Hebrew MSS." Appendix II., page 154.

The Jewish division of the Book of Psalms into five Parts, here adopted, turns upon a Doxology found at the end of Psalms xli., lxxii., lxxxix., and cvi.

The seven alphabetical Psalms, Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv., are all carefully marked out as such, so that every reader may be aware when he is reading one of these inspired acrostics.

The Hebrew word, expressed in English letters, *Selah*, is so expressed on account of the difficulty of knowing how to translate it. It seems to be a mere *musical* sign, not affecting, in any degree, the sense of the passage where it occurs, although often coinciding with a pause in the sense. It does not occur between Psalm lxxxix. and Psalm cxl. The only other book of Scripture in which it is found is Habakkuk, where it occurs in a similar kind of composition, addressed, after the

manner of Psalms iv. and vi., "To the chief singer (or musician) on my stringed instruments" (Hab. iii. 19).

In reference to *uniformity of translation*, it ought perhaps to be remarked that *absolute* uniformity, that is, uniformity at *all* times, is impossible. A version carried out on this principle would not be readable: it would not be sense; or if sense, often manifestly a wrong sense. A translation that needs to be translated is a bad translation. For this reason uniformity has often been abandoned. Nevertheless, it is to be feared that the effort to preserve uniformity has occasioned, and that in not a few passages, a considerable amount of stiffness.

This Edition, with Notes, is a revision of the Edition without Notes that appeared in 1860.

THE PSALMS.

PART I.

PSALM I.

- 1 BLESSED *is* the man
That walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scorers ;
2 But his delight *is* in the law of Jehovah,
And in his law doth he meditate day and night.
3 And he shall be like a tree planted by the
 streams of water,
That bringeth forth its fruit in its season,
And whose leaf fadeth not ;^a
Yea, whatsoever he doeth shall prosper.^b

^a Jer. xvii. 7, 8 ; Ps. xcii. 12-15.

^b Josh. i. 8 ; Gen. xxxix. 3.

- 4 The wicked *are* not so,
 But *are* like the chaff which the wind driveth
 away ;
- 5 Therefore the wicked shall not stand in the
 judgment,
 Nor sinners in the congregation of the
 righteous.^a
- 6 For Jehovah knoweth^b the way of the righteous,
 But the way of the wicked shall perish.

· PSALM II.

- 1 WHY do the nations rage,
 And the peoples meditate a vain thing ?
- 2 The kings of the earth set themselves,
 And the rulers take counsel together,
 Against Jehovah and against his anointed
 one,^c *saying*,
- 3 “ Let us break their bonds asunder,
 “ And cast away their cords from us.”
- 4 He that sitteth in the heavens laugheth :
 My Lord hath them in derision.

^a Ps. civ. 35 ; Prov. ii. 22.

^b Ps. xxxvii. 18 ; Nahum i. 7.

^c Acts iv. 24-28.

- 5 Then shall he speak unto them in his anger,
And terrify them in his wrath,
6 “But as for me, I have set my king
“Upon Zion, my holy mountain.”
- 7 I will declare the decree : Jehovah
Said unto me, “Thou *art* my Son ;
“It is I, this day, that have begotten thee.^a
8 “Ask of me, and I will give the nations *for*
thine inheritance,
“And the ends of the earth *for* thy possession.
9 “Thou shalt break them with a rod of iron ;
“Thou shalt dash them in pieces like a potter’s
vessel.”^b
- 10 Now, therefore, O kings, understand :
Be instructed, O judges of the earth.
11 Serve Jehovah with fear,
And rejoice with trembling.
12 Kiss^c the Son, lest he be angry,
And ye perish *from* the way ;
For soon will his anger be kindled.
Blessed *are* all those that take refuge in him.

^a Acts xiii. 32, 33 ; Heb. i. 5 ; v. 5.

^b Rev. ii. 26, 27 ; xii. 5 ; xix. 15.

^c 1 Kings xix. 18 ; 1 Sam. x. 1.

PSALM III.

A Psalm by David when he fled from Absalom his son.

1 O JEHOVAH, how many are mine adversaries !

Many *are* those that rise up against me.

2 Many *are* those that say of my soul,
There is no salvation for him in God. Selah.

3 But thou, O Jehovah, *art* a shield about me,
My glory, and the lifter up of my head.^a

4 With my voice will I call upon Jehovah,
And he will answer me out of his holy
mountain. Selah.

5 As for me, I lie down and sleep ;
I awake, for Jehovah sustaineth me.

6 I fear not the tens of thousands of people,
That set *themselves* against me round about.

7 Rise up, O Jehovah : save me, O my God ;
For thou wilt smite all mine enemies *upon*
the cheek-bone,
Thou wilt break the teeth of the wicked.

8 Salvation *is* of Jehovah :^b
Thy blessing *is* upon thy people. Selah.

^a Zech. ii. 5.

^b Jonah ii. 9.

PSALM IV.

For the chief Musician. With stringed instruments.

A Psalm by David.

- 1 ANSWER me when I call, O my righteous
 God :
Thou hast relieved me in trouble,
Be gracious unto me, and hear my prayer.
- 2 O ye children of men, how long *will ye turn*
 my glory into shame ?
How long will ye love vanity and seek after
 lies ? Selah.
- 3 But know that Jehovah hath set apart *for him-*
 self his godly one :
Jehovah will hear when I call upon him.
- 4 Tremble and sin not :
Commune with your own heart upon your
 bed, and be silent. Selah.
- 5 Sacrifice the sacrifices of righteousness,
And trust in Jehovah.
- 6 *There are many that say, " Who will show*
 us *any good ? "*
O Jehovah, lift thou up upon us the light of
thy countenance ;

- 7 Thou hast put more gladness in my heart,
 Than in the time *that* their corn and their
 wine increase.
- 8 In peace, will I both lie down and sleep ;
 For it is thou alone, O Jehovah,
 That makest me dwell safely.

PSALM V.

For the chief Musician. For the flutes. **A Psalm** by David.

- 1 GIVE ear to my words, O Jehovah : con-
 sider my meditation.
- 2 Attend unto the voice of my cry, my King,
 and my God ;
 For unto thee do I pray.
- 3 In the morning, O Jehovah, thou shalt hear
 my voice ;
 In the morning will I set *my words* in order
 before thee, and watch.
- 4 For thou *art* not a God that delighteth in
 wickedness ;
 Neither shall evil abide with thee.
- 5 The arrogant shall not stand before thine
 eyes :
 Thou hatest all workers of iniquity.
- 6 Thou wilt destroy those that speak lies :
 Jehovah will abhor the man of blood and
 deceit.

- 7 But as for me, in the abundance of thy loving-kindness will I come into thine house :
In the fear of thee, will I worship in thy holy temple.^a
- 8 Guide me, O Jehovah, in thy righteousness because of mine enemies ;
Make thy way straight before me ;^b
- 9 For *there* is no faithfulness in his mouth, their inward part *is* wickedness,
Their throat *is* an open grave,^c they flatter with their tongue.
- 10 Punish them, O God ; let them fall by their own counsels ;
Cast them down in the abundance of their transgressions ; for they have rebelled against thee.
- 11 But let all those that take refuge in thee be glad ;
Let them ever shout for joy, because thou protectest them ;
Yea, let those that love thy name, rejoice in thee ;
- 12 For as for thee, O Jehovah, thou blessest the righteous one ;
With favour thou compassest him as *with* a buckler.

^a Ps. cxxxviii. 2.

^b Ps. xxvii. 11.

^c Rom. iii. 13.

PSALM VI.

For the chief Musician. With stringed instruments. On the bass. **A Psalm** by David.

- 1 O JEHOVAH, rebuke me not in thine anger,
Neither chasten me in thy wrath.
- 2 Be gracious unto me, O Jehovah; for *I am*
withered up:^b
Heal me, O Jehovah; for my bones are
terrified;
- 3 Yea, my soul is exceedingly terrified:
And as to thee, O Jehovah, how long?
- 4 Return, O Jehovah, deliver my soul:
O save me for the sake of thy loving-kind-
ness.
- 5 For in death *there is* no remembrance of thee:
In hades^c who shall give thee thanks?
- 6 I am weary with my groaning;
All the night make I my bed to swim;
I make my couch to melt with my tears.
- 7 Mine eye is consumed with grief;
It groweth old because of all mine adversaries.

^a Ps. xxxviii. 1.

^b Ps. cii. 4, 11.

^c The abode of the dead, both good and bad, previously to Christ's resurrection, Gen. xxxvii. 35; Job xiv. 13; Ps. ix. 17; lv. 15; but with an impassable gulf, or chasm, between them, Luke xvi. 23-26.

- 8 Depart from me, all *ye* workers of iniquity ;
For Jehovah hath heard the voice of my
weeping.
- 9 Jehovah hath heard my supplication ;
Jehovah receiveth my prayer.
- 10 All mine enemies shall be ashamed and ex-
ceedingly terrified :
They shall turn, they shall be ashamed in a
moment.

PSALM VII.

A Hymn by David, which he sang unto Jehovah, because
of the words of Cush the Benjamite.

- 1 O JEHOVAH, my God, in thee do I take
refuge :
Save me from all my persecutors, and deliver
me ;
- 2 Lest he tear my soul like a lion,
Rending *it* in pieces, whilst *there is* none to
deliver.
- 3 O Jehovah, my God, if I have done this,—
If there be iniquity in my hands,—
- 4 If I have rendered evil unto him that was at
peace with me,—
Nay, I have delivered him that without cause
was mine adversary,—
- 5 Let the enemy pursue my soul and overtake *it* ;

Yea, let him trample my life down upon the
earth,

And make my glory to dwell in the dust.

Selah.

6 Rise up, O Jehovah, in thine anger;
Lift up thyself because of the fury of mine
adversaries;
And awake for me *to* the judgment *that* thou
hast commanded.

7 So shall a congregation of peoples compass
thee about;
For their sakes therefore return thou on high.

8 Jehovah shall judge the peoples:
Judge me, O Jehovah, according to my
righteousness,
And according to mine integrity *that is* in me.

9 O that the evil of the wicked might cease;
and that thou wouldst establish the
righteous one;
For he that trieth the hearts and reins *is* a
righteous God.^a

10 My shield *is* upon God,^b
Who saveth the upright in heart.

11 God is a righteous judge,
And a God that is indignant every day.

^a Ps. xi. 4, 5.

^b 1 Sam. xvii. 7, 41.

- 12 If he turn not, he will sharpen his sword;
He hath bent his bow and prepared it;
- 13 He hath also prepared for him the instruments
of death;
He maketh his arrows burning *darts*.
- 14 Behold, he travaileth with iniquity:
Yea, he hath conceived mischief, and brought
forth falsehood.
- 15 He hath made a pit and digged it,
And hath fallen into the pit *which* he made.
- 16 His mischief returneth upon his own head,
And his violence descendeth upon his own
crown.^a
- 17 I will give thanks unto Jehovah according to
his righteousness;
And sing praises to the name of Jehovah the
Most High.

PSALM VIII.

For the chief Musician. After the Gittite manner.

A Psalm by David.

- 1 O JEHOVAH, our Lord,
How excellent *is* thy name in all the earth,
Who hast set thy majesty above the heavens!
- 2 Out of the mouth of babes and sucklings hast
thou ordained strength,^b

^a Ps. ix. 15, 16; xxxv. 8; lvii. 6; lxiv. 7, 8.

^b Matt. xxi. 16.

Because of thine adversaries,
That thou mightest make to cease the enemy
and avenger.^a

- 3 When I consider thy heavens, the work of
thy fingers,
4 The moon and the stars, which thou hast
established,
5 What *is* man that thou rememberest him ?
Or the son of man, that thou visitest him ?
5 Though thou hast made him a little lower
than the angels,^b
Thou hast crowned him with glory and hon-
our ;
6 Thou hast made him to rule over the works
of thy hands ;
Thou hast put all *things* under his feet :^c
7 Sheep and oxen, all of them,
And also the beasts of the field,
8 The birds of the air, and the fish of the sea,
Even whatsoever passeth through the paths of
the seas.
9 O Jehovah, our Lord,
How excellent *is* thy name in all the earth !

^a Ps. xli. 16.

^b Heb. ii. 7, 9 ; Ps. xcvi. 7 ; cxxxviii. 1.

^c Heb. ii. 5-9 ; Eph. i. 22 ; 1 Cor. xv. 27.

PSALM IX.

For the chief Musician. After the manner of "The Death of the Son." **A Psalm** by David.

- 1 I WILL give *thee* thanks, O Jehovah,
with my whole heart,
I will declare all thy wonderful works,
- 2 I will be glad and rejoice in thee,
I will sing praises to thy name, O Most
High,
- 3 Because mine enemies are turned back;—
They fell down and perished at thy presence.
- 4 For thou hast maintained my judgment and
my cause; ,
Thou hast sat on the throne, judging in
righteousness.
- 5 Thou hast rebuked the nations, thou hast
destroyed the wicked one;
Thou hast blotted out their name for ever
and ever.
- 6 As to the enemy, they are come to an end,
they are an everlasting desolation;
Yea, thou hast rooted up *their* cities; the
remembrance of them, even of them, is
perished.
- 7 But Jehovah shall endure for ever:^a
He hath prepared his throne for judgment.

^a Ps. cii. 12; Lam. v. 19.

- 8 And, as to him, he will judge the world with
righteousness,
He will judge the peoples with equity.^a
- 9 And Jehovah will be a high tower for the
oppressed one,
A high tower in times of trouble.
- 10 And those that know thy name will trust in
thee;
For thou, O Jehovah, forsakest not those
that seek thee.
- 11 Sing ye praises to Jehovah that dwelleth in
Zion:^b
Show forth among the peoples his deeds.
- 12 For he that seeketh out blood, hath remem-
bered them;
He hath not forgotten the cry of the afflicted;—
- 13 “Be gracious unto me, O Jehovah; look up-
on mine affliction *which I suffer* from
those that hate me,
“Thou that liftest me up from the gates of
death;
- 14 “That I may declare all thy praises,
“In the gates of the daughter of Zion;
“That I may rejoice in thy salvation.”
- 15 The nations have sunk down into the pit
that they made:

^a Ps. xevi. 10, 13; xeviii. 9; Acts xvii. 31.

^b Ps. cxxviii. 5; cxxxii. 13, 14; cxxxiv. 3; cxxxv. 21.

In the net which they hid hath their own foot
been taken.

16 Jehovah is made known *by* the judgment
which he executeth :

The wicked one is snared in the work of his
own hands.^a A meditation. Selah.

17 The wicked shall be turned into hades,^b
Even all the nations *that* forget God ;

18 For the needy one shall not always be for-
gotten ;
Neither shall the hope of the afflicted* perish
for ever.

19 Rise up, O Jehovah, let not man prevail,
Let the nations be judged before thee.

20 Put them in fear, O Jehovah,
Let the nations know *that* they are *but* men.
Selah.

PSALM X.

1 WHY standest thou afar off, O Jehovah ?
Why hidest thou *thyself* in times of trouble ?

2 Through the pride of the wicked one, the
afflicted one is sore vexed :

They are taken in the devices that they have
devised.

^a Ps. vii. 15, 16.

^b Ps. vi. 5 (*note*).

- 3 For the wicked one boasteth of his soul's
desire,
And blesseth the covetous one;^a he des-
piseth Jehovah.
- 4 The wicked one, in* the haughtiness of his
countenance, *saith*, "He will not seek *it*
out:"
All his thoughts are, "There is no God."^b
- 5 His ways* are firm at all times;
Thy judgments *are* high above out of his
sight.
As for all his adversaries, he puffeth at them.
- 6 He saith in his heart, "I shall not be moved;
"For *I shall* never *be* in adversity."^c
- 7 His mouth is full of cursing and deceit and
oppression:^d
Under his tongue *is* mischief and iniquity.
- 8 He sitteth in ambush in the villages;
In secret places^e he slayeth the innocent one:
His eyes are privily set against the poor one.
- 9 He lieth in wait, in a secret place, as a lion in
his den;
He lieth in wait to catch the afflicted one:

^a Ps. xlix. 18.^b Ps. xiv. 1.^c Ps. xxxiv. 21.^d Rom. iii. 14.^e Ps. xvii. 12.

He catcheth the afflicted one, when he
draweth ~~near~~ him into his net;

10 He croucheth* *and* boweth down,
That the poor may fall into his claws.

11 He saith in his heart, "God hath forgotten :
"He hideth his face ; he will never see *it*."^a

12 Rise up, O Jehovah ; O God, lift up thy hand :
Forget not the afflicted.

13 Wherefore should the wicked one despise
God ?

He saith in his heart, Thou wilt not seek *it*
out.

14 Thou hast seen *it* ; for it is thou that be-
holdest

Mischief and provocation, to requite *them*
with thy hand.

The poor one leaveth *his cause* with thee :

As to the fatherless one, it is thou that art
his helper.^b

15 Break thou the arm of the wicked and evil
one ;

Seek out his wickedness *till* thou find none.

16 Jehovah *is* King for ever and ever ;
The nations have perished out of his land.

^a Ps. xciv. 7 ; Ezek. ix. 9.

^b Deut. x. 18.

- 17 Thou hast heard, O Jehovah, the desire of the
lowly,^a
Thou establishest their heart: thou inclinest
thine ear to hear,
18 To judge the fatherless and oppressed one,
That man *that is* of the earth may no more
terrify.

PSALM XI.

For the chief Musician. By David.

- 1 IN Jehovah do I take refuge:
How say ye to my soul,
“Flee *as* a bird to your mountain;
2 “For, lo, the wicked bend the bow,
“They prepare their arrow upon the string,
“To shoot in darkness at the upright in
heart.
3 “When the foundations are destroyed,
“What can the righteous one do?”
4 Jehovah *is* in his holy temple,
Jehovah’s throne *is* in the heavens:
His eyes behold,
His eyelids try the children of men.
5 Jehovah trieth the righteous one; but the
wicked one,

^a Ps. xxi. 26; xxxvii. 11; lxix. 32; lxxvi. 9; cxlvii. 6;
cxlix. 4.

And him that loveth violence, his soul hateth.

6 Upon the wicked will he rain snares ; fire,
and brimstone,^a

And a horrible tempest *shall be* the portion of
their cup.

7 For Jehovah is righteous ; he loveth right-
eousness ;

His countenance doth behold the upright one.

PSALM XII.

For the chief Musician. On the bass. **A Psalm** by David.

1 SAVE, O Jehovah ; for the godly *man*
ceaseth ;

For the faithful fail from among the children
of men.^b

2 They speak lies, every man with his neigh-
bour :

With a flattering lip *and* with a double heart
do they speak.

3 Jehovah will cut off all flattering lips,
And the tongue that speaketh great things,

4 *Even those* that say, “ With our tongue will
we prevail ;

^a Gen. xix. 24.

^b Isa. lvii. 1 ; Micah vii. 2.

- “Our lips *are* our own: who *is* lord over us?”
- 5 “On account of the oppression of the afflicted,
on account of the sighing of the needy,
“Now will I rise up,” saith Jehovah:
“I will set *him* in safety whom *man* puffeth
at.”
- 6 The words of Jehovah *are* clean words,^a
As silver tried in a furnace of earth,
Purified seven times.
- 7 Thyself, O Jehovah, wilt keep them;
Thou wilt preserve us from this generation
for ever.
- 8 The wicked walk on every side,
When the vilest of the children of men is
exalted.

PSALM XIII.

For the chief Musician. **A Psalm** by David.

- 1 HOW long, O Jehovah? wilt thou forget
me for ever?
How long wilt thou hide thy face from me?
- 2 How long shall I take counsel in my soul,
Having sorrow in my heart daily?

^a Ps. xviii. 30; cxix. 40.

^b Dan. xi. 21.

- How long shall mine enemy be exalted over me?
- 3 Behold *and* answer me, O Jehovah, my God:
 Lighten mine eyes, lest I sleep the *sleep* of
 death,
- 4 Lest mine enemy say, "I have prevailed
 against him,"
And mine adversaries rejoice because I am
 moved.
- 5 But as for me, I trust in thy loving-kindness;
 My heart shall rejoice in thy salvation:
- 6 I shall sing unto Jehovah because he hath
 dealt bountifully with me.

PSALM XIV.^a

For the chief Musician. By David.

- 1 THE fool saith in his heart, "*There is no*
 God."
 They are corrupt, they do abominable things.
There is none that doeth good.
- 2 Jehovah looked down from heaven upon
 the children of men,
 To see if there were any that did understand,
 That did seek God.^b

^a Ps. liii. 13.

^b Jer. v. 1; Ezek. xxii. 30.

- 3 They have all departed : they are *all* together
become filthy ;
There is none that doeth good, no, not one.^a
- 4 Do none of the workers of iniquity know,
Who eat up my people *as* they eat bread,
And call not upon Jehovah ?
- 5 There were they greatly afraid ;
For God *is* in the generation of the righteous
one.
- 6 Ye put to shame the counsel of the afflicted one,
Because Jehovah *i* his refuge.
- 7 Oh that the salvation of Israel *were come*
out of Zion !
When Jehovah bringeth back the captivity of
his people,
Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

A Psalm by David.

- 1 O JEHOVAH, who shall abide in thy tent ?
Who shall dwell in thy holy mountain ? ^b
- 2 He that walketh *after a* perfect manner, and
worketh righteousness,
And speaketh the truth in his heart ;

^a Rom. iii. 10-12.

^b Ps. xxiv. 3.

- 3 *That* backbiteth not with his tongue,
 Nor doeth evil to his neighbour,
 Nor taketh up a reproach against his neighbour
- 4 In whose eyes a reprobate^a is despised,
 But he honoureth those that fear Jehovah;
He that sweareth to *his own* hurt, and
 changeth not,
- 5 *That* putteth not out his money to interest,^b
 Nor taketh a bribe against an innocent *person*.
 He that doeth these *things* shall never be
 moved.

PSALM XVI.

A Golden Poem^c by David.

- 1 KEEP me, O God, for in thee do I take
 refuge.
- 2 I^a have said unto Jehovah, "Thou *art* my Lord;
 "*Thou art* my happiness: *I have* nothing
 besides thee."
- 3 As to the saints that *are* in the earth,
 And the excellent, in them *is* all my delight.
- 4 Their sorrows shall be increased *that* hasten
 after another *god*:

^a Jer. vi. 30.

^b Deut. xxiii. 19, 20.

^c Ps. lvi., lvii., lviii., lix., lx.

Their drink-offerings of blood will I not pour
out,

Nor take up their names upon my lips.

- 5 Jehovah *is* the allotment of my portion and
my cup :

Thou maintainest my lot.

- 6 The lines are fallen unto me in pleasant *places* :
Yea, I have a goodly inheritance.

- 7 I bless Jehovah, who giveth me counsel :
Yea, by night my reins instruct me.

- 8 I set Jehovah continually before me :
Because *he is* at my right hand, I shall not
be moved.

- 9 Therefore my heart is glad, and my glory^a
rejoiceth :

Yea, my flesh shall dwell safely.

- 10 For thou wilt not leave my soul in hades ;^b
Neither wilt thou suffer thy godly one* to see
corruption.

- 11 Thou wilt make known to me the path of life :
Thou wilt make me full of gladness with thy
countenance ;^c

At thy right hand^d *are* pleasures for ever.

^a Acts ii. 26.

^b Ps. vi. 5 (*note*).

^c Acts ii. 25-31 ; Ps. xvii. 15 ; xxi. 6.

^d Ps. cx. 1.

PSALM XVII.

A Prayer by David.

- 1 HEAR righteousness, O Jehovah; attend
unto my cry :
Give ear to my prayer, *that goeth* not out of
deceitful lips.
- 2 Let my judgment go forth from before thee ;
Let thine eyes behold equity.
- 3 Thou hast tried my heart ; thou hast visited
me in the night ;
Thou hast tried me, *and* found no evil thought
in me ;
Neither hath my mouth transgressed.
- 4 As for the doings of men, by the word of thy
lips,
I have marked the paths of the destroyer ;
- 5 *By* maintaining my goings in thy paths,
My steps have not been moved.
- 6 As for me, I call upon thee, because thou
answerest me, O God.
Incline thine ear unto me ; hear my word.
- 7 Show thy wonderful loving-kindnesses, O
thou that savest by thy right hand
Those that take refuge *in thee* from those that
rise up *against them*.

- 8 Keep me as the pupil of the eye,
Hide me under the shadow of thy wings,
9 From the wicked that oppress me,
From my deadly enemies *that* surround me.
10 They have shut up their fat *heart* :
With their mouth they speak in pride.
11 Now have they compassed us* about *in* our
goings :
They set their eyes bowing down to the earth.
12 He resembleth a lion *that* longeth to tear,
And a young lion sitting in secret places.
13 Rise up, O Jehovah, meet him, cast him down :
Deliver my soul from the wicked one, *by* thy
sword,
14 From men, *by* thy hand, O Jehovah,
From men of the world, *who have* their portion
in this life,
And whose belly thou fillest with thy trea-
sures :
They are satisfied with children,
And leave their abundance to their babes.
15 As for me, in righteousness I shall behold
thy countenance ;
On awaking, I shall be satisfied with thy
likeness.^a

^a Ps. xvi. 11 ; xxi. 6 ; Num. xii. 8.

PSALM XVIII.^a

For the chief Musician. By David, the servant of Jehovah, who spake unto Jehovah the words of this **Song** in the day *that* Jehovah delivered him from the hand of all his enemies, and from the hand of Saul : and he said,

- 1 I LOVE thee, O Jehovah, my strength ;—
- 2 Jehovah,—my rock, and my fortress, and my deliverer,
My God, my rock wherein I take refuge,
My shield, and the horn of my salvation, my high tower.
- 3 I call upon Jehovah, *who is worthy* to be praised,
So am I saved from mine enemies.
- 4 The sorrows of death compassed me,
And the floods of wickedness made me afraid :
- 5 The sorrows of hades ^b compassed me about,
The snares of death encountered me.
- 6 In my trouble I called upon Jehovah,
And cried unto my God :
He heard my voice from his temple,
And my cry came before him, *even* into his ears.

^a 2 Sam. xxii.

^b Ps. vi. 5 (*note*).

- 7 Then the earth quaked and shook,
And the foundations of the mountains trembled
and quaked ;
Because he was wroth.
- 8 There went up a smoke from his nostrils,
And fire out of his mouth devoured :
Coals were kindled by it.
- 9 And he bowed the heavens, and descended,
And darkness *was* under his feet.
- 10 And he rode upon a cherub, and flew ;
Yea, he flew upon the wings of the wind.
- 11 He made darkness his secret place,
His pavilion round about him,
Even dark waters *and* clouds of the skies.
- 12 At the brightness *that was* before him, his
clouds passed away ;—
Hail-stones and coals of fire.
- 13 And Jehovah thundered in the heavens,
And the Most High uttered his voice ;—
Hail-stones and coals of fire.
- 14 And he sent forth his arrows, and scattered
them ;
And shot out lightnings, and discomfited
them.
- 15 Then were the channels of the waters seen,
And the foundations of the world discovered,
Even at thy rebuke, O Jehovah,
At the blast of the breath of thy nostrils.

- 16 He sent from on high, he took me,
He drew me out of many waters.*
- 17 He delivered me from my strong enemy,
And from those that hated me; for they were
stronger than I.
- 18 They encountered me in the day of my
calamity;
But Jehovah was a stay unto me,
- 19 And brought me out into a large place :
He delivered me because he delighted in me.
- 20 Jehovah rewarded me according to my righteousness :
According to the cleanness of my hands he
rendered unto me ;
- 21 For I had kept the ways of Jehovah,
And had not wickedly departed from my God ;
- 22 For all his judgments *were* before me,
And I had not removed his statutes from me.
- 23 Yea, I was perfect before him,
And kept myself from mine iniquity ;
- 24 Therefore Jehovah rendered unto me accord-
ing to my righteousness,
According to the cleanness of my hands
before his eyes.
- 25 With the kind *man* thou wilt show thyself kind,
With the perfect man thou wilt show thyself
perfect,

* Exod. ii. 10.

- 26 With the pure *man* thou wilt show thyself
pure,
And with the froward *man* thou wilt show
thyself perverse.^a
- 27 For as for thee thou wilt save a lowly
people ;
But wilt abase exalted eyes.
- 28 For it is thou, that madest my lamp to shine :
Jehovah my God enlightened my darkness.
- 29 For by thee I ran through a troop,
And by my God I leapt over a wall.
- 30 *As for* God, his way *is* perfect ;
The word of Jehovah is tried ;^b
He *is* a shield to all that take refuge in him.
- 31 For who *is* God save Jehovah ?
And who *is* a rock ^c save our God ?
- 32 Even God that girded me with might,
And made my way perfect ;
- 33 That made my feet like hind's *feet*,
And set me upon my high places ;^d
- 34 That taught my hands to war,
So that mine arms can bend a bow of brass.
- 35 Thou gavest me also the shield of thy salvation,

^a Lev. xxvi. 23, 24, 27, 28.

^b Ps. xii. 6.

^c Deut. xxxii. 4.

^d Hab. iii. 19.

- And thy right hand sustained me,
And thy condescension made me great.
- 36 Thou didst enlarge my steps under me,
That mine ankles might not slip.
- 37 I pursued mine enemies, and overtook them ;
Neither did I turn until I had consumed them.
- 38 I smote them so that they were not able to
rise up ;
They fell under my feet.
- 39 For thou didst gird me with might for the
battle :
Thou didst cast down under me those that
rose up against me.
- 40 Thou didst also make mine enemies turn *their*
backs unto me,
And those that hated me I destroyed.
- 41 They cried, but *there was* none to save *them*,
Even unto Jehovah, but he answered them
not.
- 42 Then did I beat them small as the dust before
the wind ;
I cast them out as the mire of the streets.
- 43 Thou didst deliver me from the strivings of
the people,
And make me the head of the nations.^a

^a Rom. xv. 12.

- A people *whom* I knew not served me.^a
- 44 As soon as the ear heard, they obeyed me,
Strangers submitted themselves unto me ;
- 45 Strangers faded away,
And were afraid out of their close places.^b
- 46 Jehovah liveth ; and blessed *be* my rock,
And let the God of my salvation be exalted ;
- 47 Even God that appointed vengeance for me,
And subdued the peoples under me,
- 48 That delivered me from mine enemies ;
Yea, thou didst lift me up above those that
rose up against me,
Thou didst deliver me from the man of
violence ;
- 49 Therefore will I give thee thanks, O Jehovah,
among the nations,
And sing praises to thy name,^c
- 50 *Even* to him that saveth with a great salva-
tion his king,
And showeth loving-kindness to his anointed
one,
To David, and to his seed for ever.

^a Isa. lv. 5.

^b Micah vii. 17.

^c Rom. xv. 9.

PSALM XIX.

For the chief Musician. **A Psalm** by David.

- 1 THE heavens declare the glory of God,
And the firmament showeth the work of his
hands.
- 2 Day unto day poureth forth speech,
And night unto night showeth knowledge.
- 3 *There is* no speech nor words,
Their voice is not heard,
- 4 Yet their sound goeth forth into all the earth,
And their words to the end of the world.^a
In them hath he set a tent for the sun,
- 5 Which *is* as a bridegroom going forth from his
chamber,
And rejoiceth as a mighty man to run a
course.
- 6 Its going forth *is* from the end of the heavens,
And its circuit unto the ends thereof:
And there is nothing hid from its heat.
- 7 The law of Jehovah *is* perfect, converting
the soul.
The testimony of Jehovah *is* faithful, making
wise the simple.
- 8 The precepts of Jehovah *are* right, making
glad the heart.

^a Rom. x. 18.

The commandment of Jehovah *is* pure, giving
light to the eyes.

- 9 The fear of Jehovah *is* clean, enduring for
ever.

The judgments of Jehovah *are* true *and* right-
eous altogether :

- 10 More to be desired *are they* than gold, yea,
than much fine gold ;

Sweeter also than honey, and the honeycomb.

- 11 Moreover by them is thy servant warned ;
And in keeping of them *there is* much reward.

- 12 Who can understand *his* errors ?

Cleanse thou me from hidden *faults*.

- 13 Keep back thy servant also from presump-
tuous *sins*;^a

Let them not rule over me : then shall I be
upright,

And innocent from much transgression.

- 14 May the words of my mouth and the medita-
tion of my heart

Be acceptable before thee,

O Jehovah, my rock and my redeemer.^b

^a Deut. xvii. 12, 13.

^b The word here translated *redeemer* is *Goel*, a word that means redeemer, but much more than redeemer.

In Israel, a man's *Goel* was his nearest relation, and such a one was liable to be called upon to perform three very special duties.

1st. It belonged to him to *redeem at a price* the person,

PSALM XX.

For the chief Musician. **A Psalm** by David.

- 1 JEHOVAH answer thee in the day of
trouble,
The name of the God of Jacob set thee on high.
- 2 Send thee help from the holy place,
And sustain thee out of Zion.
- 3 Remember all thy meat offerings,
And accept thy burnt offering. Selah.
- 4 Give thee according to thy heart,

or land, *if sold*, of his kinsman; 2nd. It belonged to him to *avenge* his death, *if brought about by violence*; and 3rd. It belonged to him to *marry* his widow, *if left without offspring*, that he might "raise up the name of the dead upon his inheritance," that is, raise up for him an heir to inherit his land.

The word Goel expresses these three acts; see Lev. xxv. 25, 47, 48, 49; Num. xxxv. 12, 19; Ruth iii. 12, 13; iv. 9, 10 (Deut. xxv. 5-10).

For the application of this to the future of the nation of Israel, see, as meaning *redeeming at a price*, Isa. lii. 3; as meaning *avenging*, Jer. l. 33, 34; and as meaning *marrying* the widow, Isa. liv. 5.

The other places in the Psalms, where this word Goel is used, are lxix. 18; lxxii. 14; lxxiv. 2; lxxvii. 15; lxxviii. 35; ciii. 4; cvi. 10; cvii. 2; cxix. 154.

There is another Hebrew word that possesses only one of the three meanings of this word, namely *to redeem*. Both words seem occasionally to mean, by this word *redeem*, redemption by power only, that is, *deliverance*.

And fulfil all thy counsel.

- 5 We will shout for joy at thy salvation,
And in the name of our God we will set up
our banners.
Jehovah fulfil all thy petitions.

- 6 Now, I know that Jehovah will save his
anointed one ;
From his holy heavens will he answer him,
With the saving might of his right hand.
7 Some *glory* in chariots, and some in horses ;
But as for us, we will glory in the name of
Jehovah our God.
8 They shall bow down and fall ;^a
But we shall rise up and stand firm.
9 O Jehovah, save the King :
May he answer us in the day that we call.

PSALM XXI.

For the chief Musician. **A Psalm** by David.

- 1 BY reason of thy strength, O Jehovah, the
king is glad ;
And in thy salvation how exceedingly doth
he rejoice !
2 Thou hast given him his heart's desire.

^a Ps. xxxvi. 12.

And hast not withholden the request of his
lips. — Selah.

- 3 For thou hast met him with the blessings of
goodness :

Thou hast set a crown of fine gold upon his
head.

- 4 He asked life of thee, *and* thou gavest *it* him,
Even everlasting days, for ever and ever :

- 5 Great *is* his glory through thy salvation :
Majesty and honour hast thou laid upon him.

- 6 For thou hast made him most blessed for ever :
Thou hast made him exceedingly glad with
thy countenance.*

- 7 For the King trusteth in Jehovah ;
And, through the loving-kindness of the
Most High, he shall not be moved.

Thy hand shall find out all thine enemies :
Thy right hand shall find out those that hate
thee.

- 9 Thou shalt make them as a fiery oven^b in the
time of thy wrath.

Jehovah shall swallow them up in his anger,
and the fire shall devour them.

- 10 Their fruit shalt thou destroy from the earth,

* Ps. xvi. 11 ; xvii. 15.

^b Mal. iv. 1.

And their seed from among the children of men.

- 11 For they intended evil against thee ;
They devised a wicked device, *which* they
were not able *to perform* ;
- 12 For thou shalt make them turn their backs,
Thou shalt prepare *thine arrows* on thy strings
against their faces.
- 13 Be thou exalted, O Jehovah, in thy strength :
So will we sing of thy might, yea, we will
sing praises.

PSALM XXII.

For the chief Musician. After the manner of "The Hind of the Dawn." **A Psalm** by David.

- 1 MY God, my God, why hast thou forsaken
me ? ^a
- Why art thou so far from my salvation, and
from the words of my roaring ?*
- 2 By day, O my God, I call ; and thou answerest not :
By night also ; and there is no silence with me.
- 3 But thou art holy, O thou that dwellest
amidst the praises of Israel.

^a Matt. xxvii. 46 ; Mark xv. 34.

- 4 Our fathers trusted in thee :
They trusted, and thou didst deliver them.
- 5 They cried unto thee, and were delivered :
They trusted in thee, and were not put to
shame.
- 6 But I *am* a worm, and no man,
A reproach of men, and despised of the
people.^a
- 7 All that see me have me in derision.
They shoot out the lip, they shake the head,
saying,
- 8 “He cast *himself* on Jehovah, let him de-
liver him :
“Let him deliver him, seeing he delighteth
in him.”^b
- 9 Nevertheless, it was thou that didst take me
out of the belly,
Thou didst make me trust *when I was* upon
my mother’s breasts :
- 10 Upon thee have I been cast from the
womb,
Thou *art* my God from my mother’s belly.
- 11 Be not far from me ; for trouble is near ;
For *there is* no helper.
- 12 Many bullocks compass me about :

^a Isa. liii. 3.

^b Ps. xviii. 19.

- Bulls of Bashan surround me.
- 13 They open their mouths against me,
As a ravening and roaring lion.
- 14 I am poured out like water,
And all my bones are out of joint :
My heart is like wax,
It is melted within me.
- 15 My strength is dried up like an earthen
vessel,
And my tongue cleaveth to my jaws ;
And thou hast brought me into the dust of
death.
- 16 For dogs have compassed me about ;
A congregation of evil doers hath sur-
rounded me ;
They have pierced* my hands and my feet.
- 17 I can count all my bones :
As for them, they look *and* stare at me.
- 18 They divide my garments among themselves,
And cast lots upon my vesture.*
- 19 But thou, O Jehovah, be not far *from me* :
O my strength, make haste for my help.
- 20 Deliver my soul from the sword,
Mine only one^b from the paw of the dog.
- 21 Save me from the lion's mouth,

* Matt. xxvii. 35 ; John xix. 24.

^b Ps. xxxv. 17.

And from the horns of the buffaloes.—Thou
hast answered me.

22 I will declare thy name unto my brethren :
In the midst of the assembly will I praise
thee.^a

23 “Ye that fear Jehovah, praise him ;
“All ye the seed of Jacob, honour him ;
“And stand in awe of him, all ye the seed of
Israel.

24 “For he hath not despised nor abhorred the
affliction of the afflicted one,
“Neither hath he hid his face from him ;
“But when he cried unto him, he heard.”

25 My praise *shall be* of thee in the great
assembly :
I will pay my vows before those that fear him.

26 The lowly shall eat and be satisfied :
Those shall praise Jehovah that seek him ;
Your heart shall live for ever.

27 All the ends of the earth shall remember and
turn unto Jehovah,
And all the families of the nations shall
worship before thee ;

^a Heb. ii. 11, 12.

^b Ps. lxxv. 2, 5 ; lxxvi. 4 ; lxxvii. 7 ; lxxviii. 11, 17 ; lxxxvi. 9.

- 28 For the kingdom *shall be* Jehovah's,^a
And he *shall* rule over the nations.
- 29 All *that are* fat upon the earth shall eat and
worship;
All that descend *to sit* in the dust^b shall bow
down before him,
Even, every *one that* cannot keep himself alive.
- 30 A seed shall serve him :
It shall be declared concerning my Lord^c
unto *that* generation.
- 31 They shall come, and show forth his righteousness,
Even unto a people *that shall be* born, that he
hath done *this*.

PSALM XXIII.

A Psalm by David.

- 1 JEHOVAH *is* my shepherd : I shall not want.
- 2 He maketh me to lie down in pastures of
tender herb :
He leadeth me beside the waters of rest.
- 3 He restoreth my soul :
He guideth me into the paths of righteousness
for his name's sake.

^a Obad. 21.^b Isa. xlvii. 1 ; Ps. cxiii. 7.^c Ps. xvi. 2.

- 4 Yea, though I walk through the valley of the
shadow of death,^a
I will fear no evil ; for thou *art* with me.
Thy crook and thy staff, they comfort me.
- 5 Thou preparest a table before me in the
presence of mine adversaries ;
Thou anointest my head with oil : my cup
overfloweth.
- 6 Surely, goodness and loving-kindness shall
pursue ^b me all the days of my life ;
And I shall dwell in the house of Jehovah to
everlasting days.

PSALM XXIV.

A Psalm by David.

- 1 THE earth *is* Jehovah's, and the fulness
thereof,^c
The world, and those that dwell therein ;
- 2 For he hath founded it upon the seas,
And established it upon the rivers.
- 3 Who shall ascend into the mountain of
Jehovah ?

^a Jer. xiii. 16 ; Amos v. 8.^b Prov. xiii. 21.^c 1 Cor. x. 26.

And who shall stand in his holy place ?

4 He that hath clean hands and a pure heart,
That lifteth not up his soul unto lies,
Nor sweareth deceitfully.

5 He shall receive blessing from Jehovah,
And righteousness from the God of his salvation.

6 This *is* the generation of those* that seek him,
Of those that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates ;
Yea, lift up yourselves, ye everlasting doors ;
And the King of glory shall come in.

8 Who, then, *is* "the King of glory" ?

Jehovah, strong and mighty,
Jehovah, mighty in battle.

9 Lift up your heads, O ye gates ;
Yea, lift *them* up, ye everlasting doors ;
And the King of glory shall come in.

10 Who is, then, "the King of glory" ?

Jehovah of hosts, he *is* the King of glory.
Selah.

PSALM XXV.

By David.

- Aleph.*^a UNTO thee, O Jehovah, do I lift
 up my soul ;
- 2 O my God, in thee do I trust ; let
 me not be ashamed,
 Let not mine enemies rejoice over me :
- 3 *Gimel.* Surely, none that wait for thee shall
 be ashamed ;^b
 Those shall be ashamed that trans-
 gress without cause.
- 4 *Daleth.* Make known to me thy ways, O
 Jehovah ;
 Teach me thy paths.
- 5 *He.* Guide me in thy truth, and teach me ;
 For thou *art* the God of my salvation ;
 For thee do I wait all the day.
- 6 *Zain.* Remember, O Jehovah, thy tender
 mercies and thy loving-kind-
 nesses ;

^a This is an alphabetical Psalm ; that is, each verse, in the original, commences with a letter of the alphabet in alphabetical order ; but there are irregularities. *Beth*, the second letter, *wau*, the sixth, and *koph*, the nineteenth, are wanting. The other alphabetical Psalms are Ps. xxxiv., xxxvii., cxi., cxii., cxix., cxlv.

^b Isa. xlix. 23.

- For they *have been* from everlasting.
- 7 *Heth.* Remember not the sins of my youth,
nor my transgressions :
According to thy loving-kindness
remember thou me,
For thy goodness' sake, O Jehovah.
- 8 *Teth.* Good and upright *is* Jehovah ;
Therefore will he teach sinners in the
way.
- 9 *Yod.* The lowly will he guide in judgment,
And the lowly will he teach his way.
- 10 *Caph.* All the paths of Jehovah *are* loving-
kindness and truth
To those that keep his covenant and
his testimonies.
- 11 *Lamed.* For thy name's sake, O Jehovah,
Forgive mine iniquity ; for it is
great.
- 12 *Mem.* Who is the man that feareth Je-
hovah ?
Him will he teach the way *that* he
should choose,
- 13 *Nun.* His soul shall dwell among good
things,
And his seed shall possess the land.

- 14 *Samech.* The secret of Jehovah *is* with those
that fear him,
And he will make known to them his
covenant.
- 15 *Ain.* Mine eyes *are* continually toward
Jehovah;
For it is he that will bring my feet
out of the net.
- 16 *Pe.* Turn unto me, and be gracious unto
me;
For I *am* solitary and afflicted.
- 17 *Tsaddi.* Relieve the troubles of my heart,
And bring me out of my distresses.
- 18 Look upon mine affliction and my toil,
And forgive all my sins.
- 19 *Resh.* Look upon mine enemies; for they
are many,
And they hate me with violent hatred.
- 20 *Shin.* O keep my soul, and deliver me:
Let me not be ashamed; for I take
refuge in thee.
- 21 *Tau.* Let integrity and uprightness pre-
serve me;
For I wait for thee.
- 22 Redeem Israel, O God, out of all his
troubles.

PSALM XXVI.

By David.

- 1 JUDGE me,^a O Jehovah ;
For, as for me, I walk in mine integrity :
I trust also in Jehovah ; I waver not.
- 2 Try me, O Jehovah, and prove me,
Try my reins and my heart ;
- 3 For thy loving-kindness *is* before mine eyes,
And I walk in thy truth.
- 4 I sit not with lying persons,
Neither do I go in with dissemblers :
- 5 I hate the assembly of evil doers,
Neither do I sit with the wicked.
- 6 I wash my hands in innocency,
And *so* do I compass thine altar, O Jehovah,
- 7 To cause the voice of thanksgiving to be heard,
And to declare all thy wonderful works.
- 8 O Jehovah, I love the habitation of thy
house,
And the dwelling-place of thy glory.
- 9 Gather not my soul with sinners,
Nor my life with men of blood,
- 10 In whose hands *is* mischief,
And their right hand is full of bribes.
- 11 But as for me, I walk in mine integrity :

^a Ps. vii. 8.

- Redeem me, and be gracious unto me.
- 12 My foot shall stand on even ground :
In the assemblies will I bless Jehovah.

PSALM XXVII.

By David.

- 1 JEHOVAH *is* my light and my salvation ;
 whom shall I fear ?
 Jehovah *is* the strength of my life ; of whom
 shall I be afraid ?
- 2 When evil doers drew near unto me to eat
 up my flesh,
 Even, mine adversaries and mine enemies, it
 was they that stumbled and fell.
- 3 Though a host should encamp against me,
 my heart shall not fear :
 Though war should rise up against me, *even*
 then, will I trust.
- 4 One *thing* have I asked of Jehovah, that will
 I seek after,
 That I may dwell in the house of Jehovah all
 the days of my life,
 To behold the beauty of Jehovah, and to in-
 quire in his temple.
- 5 For in the day of evil, he will hide me in his
 pavilion,

He will hide me in the secret place of his tent; he will set me up upon a rock.

- 6 Yea, now, shall my head be lifted up above mine enemies round about me;

Therefore will I offer sacrifices in his tent,
even sacrifices with a joyful sound;

I will sing, yea, I will sing praises to Jehovah.

- 7 Hear, O Jehovah, my voice *when* I call;
Be gracious also unto me and answer me.

- 8 Unto thee said my heart, "*Saidst thou*, Seek ye my face ?

"Thy face, O Jehovah, will I seek."

- 9 Hide not thy face from me;

Put not thy servant away in anger:

Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.

- 10 Though my father and my mother should forsake me,

Yet Jehovah will take me up.

- 11 Teach me thy way, O Jehovah,

And guide me into a plain path because of mine enemies.

- 12 Deliver me not over unto the will of mine adversaries;

For false witnesses are risen up against me,
And one breathing out violence.

- 13 *I had fainted,*^a unless I had believed
To see the goodness of Jehovah in the land of
the living.^b
- 14 Wait for Jehovah :
Be of good courage, and let thy heart be
strong ;
Yea, wait for Jehovah.

PSALM XXVIII.

By David.

- 1 UPON thee do I call, O Jehovah :
O my Rock, keep not silence with me,
Lest, *if* thou hold thy peace toward me, I
become like unto those that descend
into the pit.
- 2 Hear the voice of my supplications, when I
cry unto thee,
When I lift up my hands in thy holy oracle.
- 3 Draw me not away with the wicked, and with
the workers of iniquity,
That speak peace to their neighbours, but
evil *is* in their heart.
- 4 Give unto them according to their work, and
according to the wickedness of their acts :

^a Ps. cxix. 92.^b Ps. lii. 5 ; cxlii. 5 ; Isa. xxxviii. 11 ; liii. 8.

Give unto them according to the work of their hands ;

Render unto them their recompence.

- 5 Because they consider not the doings of
Jehovah, nor the work of his hands,
He will destroy them, and not build them up.

- 6 Blessed *be* Jehovah, because he hath heard
the voice of my supplications.

- 7 Jehovah *is* my strength and my shield : my
heart trusted in him, and I am helped ;
Therefore my heart rejoiceth, and with my
song will I give him thanks.

- 8 Jehovah *is* his strength ;
Yea, he *is* the saving strength of his anointed
one.

- 9 Save thy people,
And bless thine inheritance :
Feed them also, and lift them up, *even* for ever.

PSALM XXIX.

A Psalm by David.

- 1 GIVE unto Jehovah, O *ye* children of the
gods,^a
Give unto Jehovah glory and strength.
2 Give unto Jehovah the glory *due unto* his name :

^a Ps. lxxxix. 6 ; Deut. xiv. 1.

Worship Jehovah in the beauty of holiness.^a

- 3 The voice of Jehovah *is* upon the waters,
The God of glory thundereth ;
Jehovah *is* upon many waters.
- 4 The voice of Jehovah *is* in strength ;
The voice of Jehovah *is* in majesty.
- 5 The voice of Jehovah breaketh the cedars,
Yea, Jehovah breaketh the cedars of Lebanon,
6 And maketh them to skip like a calf,
Lebanon and Sirion,^b like a young buffalo.
- 7 The voice of Jehovah divideth the flames of fire.
- 8 The voice of Jehovah maketh the wilderness
to tremble ;
Jehovah maketh the wilderness of Kadesh to
tremble.
- 9 The voice of Jehovah maketh the hinds to
bring forth,
And strippeth the forests ;
And in his temple,^c doth every one speak of
his glory.
- 10 Jehovah sitteth upon the flood ;
Yea, Jehovah sitteth King for ever.
- 11 Jehovah will give strength unto his people ;
Jehovah will bless his people with peace.

^a Ps. xcvi. 7-9.

^b Deut. iii. 9.

^c Ps. xi. 4 ; xviii. 6.

PSALM XXX.

A Psalm, a Song *for* the dedication of the House,
by David.

- 1 I WILL exalt thee, O Jehovah, for thou
hast drawn me up,^a
And hast not let mine enemies be glad over
me.
- 2 O Jehovah, my God, I cried unto thee, and
thou didst heal me.
- 3 O Jehovah, thou hast brought up^b my soul
from hades,^c
Thou hast restored me to life from among
those that descend into the pit.
- 4 Sing praises to Jehovah, *ye* his godly ones,
And give thanks unto his holy name;^d
- 5 For his anger *endureth but a moment*;^e in his
favour *there is life*.^f
In the evening weeping may come in ;
But with the morning *there is* singing.
- 6 As for me, I said in my prosperity,
“ I shall never be moved.”

^a Gen. xxxvii. 28; Jer. xxxviii. 13.

^b Ps. xl. 2 ; lxxi. 20; 1 Sam. ii. 6.

^c Ps. vi. 5 (*note*).

^d Ps. xcvi. 12.

^e Isa. liv. 7, 8.

^f Prov. xvi. 15.

- 7 O Jehovah, in thy favour thou didst make
my mountain to stand strong :
Thou didst hide thy face, *and* I was terrified.
- 8 Upon thee, O Jehovah, I called ;
And unto Jehovah I made supplication.
- 9 “ What profit *is there* in my blood, when I
descend into the pit ?
“ Shall the dust give thee thanks ? shall it
show forth thy truth ?
- 10 “ Hear, O Jehovah, and be gracious unto me :
“ O Jehovah, be thou my helper.”
- 11 Thou didst turn for me my mourning into
dancing.
Thou didst loose my sackcloth, and gird me
with gladness,
- 12 That *my* glory^a might sing praises to thee,
and not be silent.
- O Jehovah, my God, I will give thee thanks
for ever.

PSALM XXXI.

For the chief Musician. **A Psalm** by David.

- 1 IN thee, O Jehovah, do I take refuge :
Let me never be ashamed ;
- 2 Deliver me in thy righteousness :

^a Ps. xvi. 9 ; lvii. 8 ; cviii. 1.

- Incline thine ear unto me; deliver me speedily.
- 3 Be to me a strong rock,
A place of fortresses, to save me;
For thou *art* my rock and my fortress;^a
Therefore for thy name's sake, guide me and
lead me.
- 4 Bring me out of the net that they have hid
for me;
For thou *art* my strength.
- 5 Into thy hand I commit my spirit:
Thou wilt redeem me, O Jehovah, God of truth.
- 6 I hate those that observe lying vanities;^b
As for me, I trust in Jehovah.
- 7 I will rejoice and be glad in thy loving-
kindness;
For thou hast looked upon mine affliction,
Thou hast known my soul in troubles,
- 8 And hast not given me over into the hand of
the enemy,
Thou hast set my feet in a large place.
- 9 Be gracious unto me, O Jehovah; for I am
in trouble:
Mine eye is consumed with grief,^c *yea*, my
soul, and my belly.

^a Ps. lxxi. 1-3; xviii. 2.

^b Jonah ii. 8.

^c Ps. vi. 7.

- 10 For my life is spent with sorrow, and my
years with groaning :
My strength faileth because of my punishment,
and my bones are consumed.
- 11 I am a reproach among all mine adversaries,
And especially among my neighbours, and a
fear to mine acquaintance :
Those that see me in the street flee from me.
- 12 I am forgotten as a dead man out of mind :
I am like a broken vessel.
- 13 For I heard the slander of many : fear *was*
on every side.^a
While they took counsel together against me,
They plotted to take away my life.
- 14 But as for me, I trusted in thee, O Jehovah :
I said, "Thou *art* my God.
- 15 "My times *are* in thy hand :
"Deliver me from the hand of mine enemies,
and from my persecutors.
- 16 "Cause thy countenance to shine upon thy
servant :
"Save me in thy loving-kindness.
- 17 "Let me not be ashamed, O Jehovah ; for I
call upon thee :
"Let the wicked be ashamed, let them be
silent in hades.^b

^a Jer. xx. 10.^b Ps. vi. 5 (*note*).

- 18 "Let the false lips be dumb,
"That speak hard things against the righteous
one,
"In pride and contempt."
- 19 O how great is thy goodness which thou
hast laid up for those that fear thee,
Which thou hast wrought for those that take
refuge in thee, before the children of men!
- 20 Thou wilt hide them in the secret place of thy
presence from the conspiracies of men :
Thou wilt hide them in a pavilion from the
strife of tongues.
- 21 Blessed *be* Jehovah, for he hath showed me
wonderful loving-kindness in a strong
city.
- 22 As for me, I said, as I hasted away, "I am
cut off from before thine eyes ;"
But verily thou heardest the voice of my sup-
plications when I cried unto thee.^a
- 23 O love Jehovah, all *ye* his godly ones ;
For Jehovah preserveth the faithful,
And abundantly requiteth the proud doer.
- 24 Be of good courage, and let your heart be
strong,
All *ye* that hope in Jehovah.

^a Lam. iii. 54-56.

PSALM XXXII.

A didactic Poem by David.

- 1 BLESSED *is he whose transgression is forgiven, whose sin is covered.*^a
- 2 Blessed *is the man unto whom Jehovah will not impute iniquity,*^b
And in whose spirit *there is no deceit.*
- 3 When I kept silence, my bones wasted away
Through my roaring all the day ;^c
- 4 For day and night thy hand was heavy upon
me ;
My moisture was turned into the drought of
summer. Selah.
- 5 I made known my sin unto thee, and mine
iniquity I did not cover :
I said, " I will confess my transgressions unto
Jehovah ;"
And thou forgavest the iniquity of my sin.
Selah.
- 6 For this, shall every godly one pray unto thee
in a time when thou mayest be found :
Surely, in the overflowing of many waters,^d
they shall not reach him.

^a Ps. lxxxv. 2.

^b Rom. iv. 6-8.

Hos. vii. 14.

^d Isa. xxviii. 2, 15, 17, 18.

- 7 Thou *art* my hiding place ; thou shalt preserve
me from trouble ;
Thou shalt compass me about with songs of
deliverance. Selah.
- 8 I will instruct thee, and teach thee in the
way which thou shalt go :
I will set mine eye upon thee.*
- 9 Be ye not as the horse,
Or as the mule, *which* do not understand,
Whose mouth must be held with bit and
bridle,
Else, they will not draw near unto thee.
- 10 Many sorrows *shall be* to the wicked one ;
But as to him that trusteth in Jehovah,
loving-kindness shall compass him about.
- 11 Be glad in Jehovah, and rejoice, *ye* righteous,
And shout for joy, all *ye that are* upright in
heart.

PSALM XXXIII.

- 1 SHOUT for joy in Jehovah, O *ye* righteous :
Praise is comely for the upright.
- 2 Give thanks unto Jehovah with the harp ;
Sing praises to him with the ten stringed
lyre ;

* Ps. xxxiii. 18 ; xxxiv. 15.

- 3 Sing unto him a new song ;^a
Play skilfully with a joyful sound.
- 4 For the word of Jehovah *is* right ;
And all his works *are done* in faithfulness.
- 5 He loveth righteousness and judgment :^b
The earth is full of the loving-kindness of
Jehovah.^c
- 6 By the word of Jehovah were the
heavens made,
And all the host of them by the breath of his
mouth.
- 7 He gathere^t the waters of the sea together
as a heap ;
He laid up the depths in storehouses.
- 8 Let all the earth fear Jehovah,
Let all the inhabitants of the world stand in
awe of him ;
- 9 For he spake and it was *done*,
He commanded and it stood fast.
- 10 Jehovah maketh void the counsel of the
nations :
He maketh the devices of the peoples of none
effect.
- 11 The counsel of Jehovah standeth for ever,
The devices of his heart to all generations.

^a Ps. cxliv. 9.^b Jer. ix. 24.^c Ps. cxix. 64.

- 12 Blessed *is* the nation whose God *is* Jehovah,
And the people *whom* he hath chosen for his
inheritance.
- 13 Jehovah looketh down from heaven ;
He seeth all the children of men :
14 From the place of his dwelling he looketh
Upon all the inhabitants of the earth,
15 He that alone formed their heart,
That understandeth all their works.
16 There is no king saved by the abundance of
his might ;
A mighty man is not delivered by the abund-
ance of *his* strength :
17 A horse is a vain thing for safety,
Neither shall he deliver *any* by the abundance
of his might,^a
18 Behold, the eye of Jehovah *is* upon those that
fear him,
Upon those that hope in his loving-kindness,^b
19 To deliver their soul from death,
And to keep them alive in famine.^c
- 20 Our soul waiteth for Jehovah :
He *is* our help and our shield.

^a Prov. xxi. 31 ; Amos ii. 15.

^b Ps. cxlvii. 11.

^c Ps. xxxiv. 10 ; xxxvii. 19.

- 21 For our heart shall be glad in him ;
Because we trust in his holy name.
- 22 Let thy loving-kindness, O Jehovah, be upon
us,
According as we hope in thee.

PSALM XXXIV.

By David, when he changed his behaviour before Abimelech,
who cast him out, and he went away.*

- 1 *Aleph.* I WILL bless Jehovah at all times :
His praise *shall* continually *be* in my
mouth.
- 2 *Beth.* My soul shall glory in Jehovah :
The lowly shall hear *thereof* and be
glad.
- 3 *Gimel.* O magnify Jehovah with me,
And let us exalt his name together.
- 4 *Daleth.* I sought Jehovah, and he answered me,
And delivered me from all my fears.
- 5 *He.* They looked unto him, and rejoiced,
Wau. And their faces were not confounded.
- 6 *Zain.* This afflicted one called, and Jehovah
heard *him*,
And saved him out of all his troubles.
- 7 *Heth.* The angel of Jehovah encampeth

* 1 Sam. xxi. 13 to xxii. 1.

Round about those that fear him, and
delivereth them.

8 *Teth.* O taste^a and see that Jehovah is
good:

Blessed *is* the man *that* taketh refuge
in him.

9 *Yod.* O fear Jehovah, ye his saints ;
For *there is* no want to those that
fear him.

10 *Caph.* The young lions do lack, and are
hungry ;
But those that seek Jehovah shall
not want any good *thing*.

11 *Lamed.* Come, ye children, hearken unto me,
I will teach you the fear of Jehovah.

12 *Mem.* Who is the man that delighteth in
life,
That loveth many days, that he may
see good ?

13 *Nun.* Keep thy tongue from evil,
And thy lips from speaking deceit.

14 *Samech.* Depart from evil, and do good ;^b
Seek peace, and pursue it.

15 *Ain.* The eyes of Jehovah *are* upon the
righteous,
And his ears *are* open to their cry.

^a 1 Pet. ii. 3.

^b Ps. xxxvii. 27.

- 16 *Pe.* The face of Jehovah *is* against those
that do evil,^a
To cut off the remembrance of them
from the earth.
- 17 *Tsaddi.* They cry, and Jehovah heareth,
And delivereth them out of all their
troubles.^b
- 18 *Koph.* Jehovah *is* near unto those that are
of a broken heart,
And saveth those that are of a con-
trite spirit.^c
- 19 *Resh.* Many *are* the afflictions of the
righteous one;
But Jehovah delivereth him out of
them all.
- 20 *Shin.* He keepeth all his bones,
Not one of them is broken.^d
- 21 *Tau.* Affliction shall slay the wicked one,
And those that hate the righteous one
shall be desolate :
- 22 *But* Jehovah redeemeth the soul of
his servants,
And none of those that take refuge
in him shall be desolate.

^a 1 Pet. iii. 10-12.

^b Ps. cvii. 6, 13, 19, 28.

^c Ps. li. 16, 17.

^d John xix. 31-36.

PSALM XXXV.

By David.

- 1 CONTEND, O Jehovah, with those that
 contend with me:
 Fight against those that fight against me.
- 2 Take hold of shield and buckler,
 And rise up for my help.
- 3 Draw out also the spear, and shut up *the way*
 against my persecutors :
 Say unto my soul, I *am* thy salvation.
- 4 Let those be ashamed and put to confusion
 that seek after my soul :
 Let those be turned back and confounded that
 devise evil for me.
- 5 Let them be as chaff before the wind,
 And let the angel of Jehovah thrust at *them*.
- 6 Let their way be dark and slippery,
 And let the angel of Jehovah pursue them.
- 7 For without cause have they hidden for me
 their net *in* a pit ;
 Without cause they have digged *a pit* for my
 soul.
- 8 Let destruction come upon him that he know-
 eth not of,
 And let his net that he hath hidden take him-
 self ;

Into that very destruction let him fall.

- 9 And my soul shall rejoice in Jehovah,
It shall rejoice in his salvation.

- 10 All my bones shall say,
“ O Jehovah, who *is* like unto thee,
“ That deliverest the afflicted one from him
that is stronger than he,
“ Yea, the afflicted and needy one from him
that robbeth him ? ”

- 11 False witnesses rose up ;
They asked me *about things* that I knew not.
- 12 They requited me evil for good,
To the desolation of my soul.
- 13 But, as for me, when they were sick, my
clothing *was* sackcloth ;
I afflicted my soul with fasting,
And my prayer returned into my bosom.
- 14 As for a companion, as for my own brother, I
behaved myself ;
I bowed down mourning as one that mourneth
for his mother.
- 15 Yet in my halting they were glad, and gathered
themselves together ;
They gathered themselves together against me,
uttering slanders, and I knew *it* not ;
They reviled *me*, and ceased not ;
- 16 With profane mockers in feasts,

They gnashed upon me with their teeth.

- 17 O my Lord, how long wilt thou see *these things* ?

Rescue my soul from their destructions,
Mine only one ^a from the young lions.

- 18 I will give thee thanks in the great assembly:
I will praise thee among the mighty people.

- 19 Let not those that are mine enemies wrong-
fully be glad over me,

Neither let those that hate me without cause^b
wink with the eye.

- 20 For they speak not peace,
But devise deceitful things against *those that*
are quiet in the land.

- 21 Yea, they open their mouth wide against me.
They say, "Ha ! Ha ! our eye hath seen *it*."

- 22 Thou hast seen *it*, O Jehovah; keep not
silence :

O my Lord, be not far from me.

- 23 Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord.

- 24 Judge me, O Jehovah, my God, according to
thy righteousness ;

And let them not be glad over me.

^a Ps. xxii. 20.

^b John xv. 25.

- 25 Let them not say in their hearts, "Ha! so
would we have it:"
Let them not say, "We have swallowed him
up."
- 26 Let those be ashamed and confounded together that are glad at evil for me;
Let those be clothed with shame and confusion that magnify *themselves* against me.
- 27 Let those shout for joy and be glad that
delight in my righteousness;
Yea, let them say continually, "Let Jehovah
be magnified,
"Who delighteth in the prosperity of his
servant."
- 28 And my tongue shall talk of thy righteousness
And of thy praise, all the day.^a

PSALM XXXVI.

For the chief Musician. By David, the servant of Jehovah.

- 1 AN utterance concerning the transgression
of the wicked one is within my heart,—
There is no fear of God before his eyes.^b
- 2 For he flattereth himself in his own eyes,
So as to hate to find out his iniquity.

^a Ps. lxxi. 24.

^b Rom. iii. 18.

- 3 The words of his mouth *are* iniquity and
deceit :
He hath left off to be wise, *and* to do good.
- 4 He deviseth iniquity upon his bed ;
He setteth himself in a way *that is* not good ;
He abhorreth not evil.
- 5 Thy loving-kindness, O Jehovah, *is* in the
heavens,
Thy faithfulness *reacheth* unto the skies,
- 6 Thy righteousness *is* like the mountains of
God,
Thy judgments *are* a great deep :
Thou savest, O Jehovah, *both* man and beast.
- 7 How precious *is* thy loving-kindness, O God !
Therefore the children of men take refuge
under the shadow of thy wings.
- 8 They shall be abundantly satisfied with the
fatness of thy house,
And thou wilt make them drink of the river
of thy pleasures.
- 9 For with thee *is* the fountain of life :
In thy light we shall see light.
- 10 O continue thy loving-kindness unto those
that know thee ;
And thy righteousness unto the upright in
heart.
- 11 Let not the foot of pride come against me,

- Nor the hand of the wicked remove me.
 12 There are the workers of iniquity fallen :
 They are overthrown, and are not able to rise.

PSALM XXXVII.

By David.

- 1 *Aleph.* FRET not thyself because of evil-
 doers,
 Neither be thou envious of the
 workers of iniquity;^a
 2 For they shall speedily be cut down
 like the grass,
 And fade like the green herb.
 3 *Beth.* Trust in Jehovah, and do good ;
 So shalt thou dwell in the land,^b and
 in faithfulness^c thou shalt be fed.
 4 Delight thyself also in Jehovah ;
 And he shall give thee the petitions
 of thy heart.
 5 *Gimel.* Roll thy way upon Jehovah,
 And trust in him ; and he will work ,
 6 And bring forth thy righteousness as
 the light,
 And thy judgment as the noonday.

^a Prov. xxiv. 19.

^b ver. 27.

^c Ps. cxix. 75.

- 7 *Daleth.* Wait upon Jehovah, and wait for
him :
Fret not thyself because of him that
prospereth in his way,
Because of the man that bringeth
wicked devices to pass.
- 8 *He.* Cease from anger, and forsake
wrath :
Fret not thyself, only to do evil ;
- 9 For evil doers shall be cut off,
But, those that wait for Jehovah, they
shall possess the land.
- 10 *Waw.* For yet a little while and the wicked
one *shall* not be ;
Yea, thou shalt consider his place.
and he *shall* not be ;
- 11 But the lowly shall possess the land,
And shall delight themselves in the
abundance of peace.
- 12 *Zain.* The wicked one plotteth against
the righteous one,
And gnasheth upon him with his
teeth.
- 13 My Lord laugheth at him ;
For he seeth that his day is coming.
- 14 *Heth.* The wicked draw out the sword, and
bend their bow,

- To cast down the afflicted and needy
 one,
And to slay the upright in the way :
 15 Their sword shall enter into their
 own heart,
 And their bows shall be broken.
- 16 *Teth.* Better is the little of the righteous
 one,
 Than the riches of many wicked ;^a
 17 For the arms of the wicked shall be
 broken,
 But Jehovah upholdeth the righteous.
- 18 *Yod.* Jehovah knoweth^b the days of the
 perfect,
 And their inheritance shall be for
 ever.
- 19 They shall not be ashamed in the
 time of evil,
 And in the days of famine they shall
 be satisfied.
- 20 *Caph.* But the wicked shall perish,
 And the enemies of Jehovah *shall be*
 as the fat of lambs ;
 They shall be consumed, *yea*, into
 smoke shall they be consumed.

^a Prov. xv. 16.^b Ps. i. 6.

- 21 *Lamed.* The wicked one borroweth, and
payeth not again ;
But the righteous one is gracious
and giveth ;^a
- 22 For those that are blessed of him
shall possess the land,
But those that are cursed of him
shall be cut off.
- 23 *Mem.* By Jehovah are the steps of a man
established,
And he delighteth in his way.
- 24 Though he fall, he shall not be cast out ;
For Jehovah upholdeth *him with his*
hand.
- 25 *Nun.* I have been young, and *now* am old,
Yet have I not seen the righteous
one forsaken,^b
Nor his seed seeking bread.
- 26 All the day, is he gracious and *ready*
to lend,^c
And his seed is blessed.
- 27 *Samech.* Depart from evil, and do good ;^d
Soshalt thou dwell *in the land* forever ;

^a Prov. xxi. 26.

^b 2 Cor. iv. 9.

^c Ps. cxii. 5.

^d Ps. xxxiv. 14.

- 28 For Jehovah loveth judgment,^a
 And forsaketh not his godly ones,
 They shall be kept for ever ;
 But the seed of the wicked shall be
 cut off.
- 29 The righteous shall possess the land,
 And dwell therein for ever.
- 30 *Pe.*^b The mouth of the righteous one
 talketh of wisdom,
 And his tongue speaketh of judgment ;
- 31 The law of his God *is* in his heart ;
 His steps shall not slip.
- 32 *Tsaddi.* The wicked one watcheth the righteous one,
 And seeketh to slay him.
- 33 Jehovah will not leave him in his
 hand,
 Nor condemn him when he is judged.
- 34 *Koph.* Wait for Jehovah, and keep his way,
 And he will exalt thee to possess
 the land :
 When the wicked are cut off, thou
 shalt see *it*.

^a Isa. lxi. 8.

^b The previous letter to this is wanting, namely, the sixteenth, *Ain* ; that is, there is no verse beginning with the sixteenth letter of the alphabet.

- 35 *Resh.* I have seen the wicked one oppressing,
And spreading himself like a green native tree,
36 Yet he passed away, and, lo, he was not;
Yea, I sought him, but he could not be found.
37 *Shin.* Mark the perfect one, and see the upright one;
For the latter end of *that* man is peace:^a
38 But transgressors shall be destroyed together,
The latter end of the wicked shall be cut off.
39 *Tau.* The* salvation of the righteous is from Jehovah,
He is their strength in the time of trouble.
40 Yea, Jehovah will help them and deliver them;
He will deliver them from the wicked,
And save them, because they take refuge in him.

PSALM XXXVIII.

A Psalm by David. To bring to remembrance.

- 1 O JEHOVAH, rebuke me not in thine
anger,
Neither chasten me in thy wrath;^a
- 2 For thine arrows have entered into me,
And thy hand hath come down upon me.
- 3 *There is* no soundness in my flesh because of
thine indignation,
Neither *is there any* peace in my bones because
of my sin;
- 4 For mine iniquities have passed over my
head,
As a heavy burden they are too heavy for
me.
- 5 My wounds stink *and* are corrupt because of
my foolishness.
- 6 I am troubled; I am utterly bowed
down;
I go mourning all the day;
- 7 For my loins are filled with a burning heat,
And *there is* no soundness in my flesh.
- 8 I am feeble and utterly broken :

^a Ps. vi. 1.

I roar by reason of the disquietness of my heart.

- 9 O my Lord, all my desire *is* before thee,
And my groaning is not hid from thee.
- 10 My heart panteth, my strength forsaketh
me ;
As for the light of mine eyes, they also are
gone from me.
- 11 My lovers and my companions stand aloof
from my stroke,
And my neighbours stand afar off.
- 12 Those also that seek after my soul lay snares ;
And those that seek evil for me speak
wickedness,
And talk deceitful things all the day.
- 13 But as for me, as a deaf *man*, I hear not ;
And *I am* as a dumb man *that* openeth not
his mouth.
- 14 Yea, *I am* as a man that heareth not,
And in whose mouth *are* no rebukes ;
- 15 For in thee, O Jehovah, do I hope :
It is thou that wilt answer, O my Lord, my
God.^a
- 16 For I said, "Lest they should rejoice over
me :

“When my foot is moved, they magnify *themselves* against me.”

- 17 For I *am* ready to halt,
And my sorrow *is* continually before me.
- 18 For mine iniquity I declare ;
I am in fear on account of my sin.
- 19 And mine enemies *are* lively *and* mighty,
And those that hate me without cause are
many.
- 20 Those also that requite evil for good
Are mine adversaries, because I pursue *the*
thing that is good.
- 21 Forsake me not, O Jehovah :
O my God, be not far from me ;
- 22 Make haste for my help, O my Lord, my
salvation.

PSALM XXXIX.

For the chief Musician. For Jeduthun.* **A Psalm** by
David.

- 1 I SAID, “I will take heed to my ways,
“That I sin not with my tongue :
“I will keep my mouth with a bridle,
“While the wicked one is before me.”
- 2 I was dumb with silence ; I held my peace,
even from good :
Then was my sorrow stirred.

- 3 My heart became hot within me :
In my meditation a fire was kindled ;—
I spake with my tongue.
- 4 O Jehovah, make me to know mine end,
And the measure of my days, what it *is*,
That I may know how frail I *am*.
- 5 Behold, thou hast made my days *as* a hand-
breadth,
And my life *is* as nothing before thee.
Surely, every man at his best state *is* alto-
gether vanity. Selah.
- 6 Surely, man walketh in a vain show :
Surely, they are disquieted in vain ;
He heapeth up *riches* and knoweth not who
shall gather them.
- 7 And now, O my Lord, what wait I for ?
My hope *is* in thee.
- 8 Deliver me from all my transgressions :
Make me not the reproach of the fool.
- 9 I was dumb, I opened not my mouth ; because
it was thou that didst *it*.
- 10 Remove thy stroke from me :
As for me, I am consumed by the blow of
thy hand.
- 11 When thou with rebukes dost chasten man
for iniquity,

Thou makest his beauty to melt away like a
moth.

Surely, every man *is* vanity. Selah.

- 12 Hear my prayer, O Jehovah,
And give ear to my cry:
Keep not silence at my tears;
For I *am* a stranger with thee,
And a sojourner, like all my fathers.
- 13 Look away from me that I may get comfort,
Before I go hence, and be no more.^a

PSALM XL.

For the chief Musician. **A Psalm** by David.

- 1 I WAITED patiently for Jehovah,
And he inclined unto me, and heard my cry,
- 2 And brought me up from the horrible pit,
from the miry clay,
And set my feet upon a rock, *and* established
my steps,
- 3 And put a new song in my mouth, *even* praise
unto our God.
Many shall see *it*, and fear, and trust in
Jehovah.

^a Job x. 20, 21.

- 4 Blessed *is* the man that maketh Jehovah his
trust,
And regardeth not the proud, nor those that
turn aside to lies.
- 5 Thou hast greatly multiplied, O thou Je-
hovah, my God,
Thy wonderful works and thy devices on our
behalf; there is no setting *of them* forth
before thee;
If I would show *them* forth and speak *of them*,
they are more than can be counted.
- 6 Sacrifice and meat-offering thou didst not
delight in;
Ears didst thou form for me:
Burnt-offering and sin-offering thou didst not
ask.
- 7 Then said I, "Lo, I am come,—
"In the roll of the book *it is* written of me,—
- 8 "I delight to do thy will, O my God;^a
"Yea, thy law *is* within my heart.
- 9 "I have published righteousness in the great
assembly.
"Lo, I have not restrained my lips;
"Thou, O Jehovah, knowest *it*.

^a Heb. x. 5-7.

- 10 "I have not covered thy righteousness within
my heart,
"I have declared thy faithfulness and thy
salvation ;
"I have not hid thy loving-kindness and thy
truth from the great assembly.
- 11 "Restrain not thou, O Jehovah, thy tender
mercies from me,
"Let thy loving-kindness and thy truth con-
tinually preserve me ;
- 12 "For evils without number have compassed
me about,
"Mine iniquities have overtaken me, so that
I am not able to see,^a
"They are more than the hairs of mine head,
so that my heart forsaketh me.
- 13 "Be pleased,^b O Jehovah, to deliver me :
"O Jehovah, make haste for my help.
- 14 "Let those be ashamed and confounded to-
gether that seek after my soul to destroy
it ;
"Let those be turned back and put to confu-
sion that delight in evil for me.
- 15 "Let those be desolate to their shame,
"That say unto me, 'Ha ! Ha !'

^a Ps. xxxviii. 10.^b Ps. lxx.

- 16 "Let all those that seek thee rejoice and be glad in thee :
 "Let those that love thy salvation say continually, 'Let Jehovah be magnified.'
- 17 "But, as for me, *I am* afflicted and needy, *yet* my Lord thinketh upon me :
 "Thou *art* my help and my deliverer ; make no tarrying, O my God."

PSALM XLI.

For the chief Musician. **A Psalm** by David.

- 1 BLESSED *is* he that considereth the poor one :^a
 Jehovah will deliver him in the day of evil.
- 2 Jehovah will keep him, yea, will keep him alive, *and* he shall be blessed upon the earth ;
 And thou wilt not deliver him unto the will of his enemies.
- 3 Jehovah will sustain him upon the couch of languishing ;
 Thou wilt turn all his bed in his sickness.
- 4 As for me, I have said, "O Jehovah, be gracious unto me :
 "Heal my soul ; for I have sinned against thee."

^a Ps. cxiii. 7.

- 5 Mine enemies speak evil of me,
"When shall he die, and his name perish?"
- 6 And when *one* cometh to see *me*, he speaketh
lies:
His heart gathereth iniquity to itself;
When he goeth into the street, he speaketh *it*.
- 7 All that hate me whisper together against me :
Against me, do they devise evil for me.
- 8 "Some wickedness," *say they*, "cleaveth fast
unto him :
"And *now* that he lieth down he shall rise up
no more."^a
- 9 Yea, my familiar friend, in whom I trusted,
Who did eat of my bread, hath lifted up *his*
heel against me.^b
- 10 But thou, O Jehovah, be gracious unto me,
And raise me up, that I may requite them.
- 11 By this I know that thou delightest in me,
Because mine enemy doth not triumph over
me.
- 12 And as for me, in mine integrity thou wilt
uphold me,
And set me before thy face for ever.
- 13 Blessed be Jehovah, the God of Israel, for
ever and ever. Amen and Amen.

^a Isa. liii. 4.^b John xiii. 18.

PART II.

PSALM XLII.

For the chief Musician. **A didactic Poem.** For the sons of Korah.^a

- 1 AS the hind panteth after the water brooks,
So panteth my soul for thee, O God.
- 2 My soul thirsteth for God, for the living God :
When shall I come and appear before God ?
- 3 My tears are my bread day and night,
While they say unto me all the day, “ Where
is thy God ? ”
- 4 When I remember these *things*, I pour out my
soul within me ;
For I passed on with the multitude ; I walked
with them to the house of God,
With the voice of singing and thanksgiving,
with the multitude keeping the feast.
- 5 Why art thou bowed down, O my soul ?
and *why* art thou disquieted within me ?

^a That is, for the sons of Heman, the son of Korah :
1 Chron. vi. 31-38 ; xxv. 4-6.

Hope thou in God ; for I shall yet give him
thanks,
My salvation and my God.

- 6 My soul is bowed down within me ; there-
fore will I remember thee
From the land of Jordan, and the Hermons,
from mount Mizar.
- 7 Deep calleth unto deep at the sound of thy
waterspouts ;
All thy waves and thy billows have passed
over me.*
- 8 Yet Jehovah will command his loving-kind-
ness, by day,
And, in the night, his song *shall be* with me,
And prayer unto the God of my life.
- 9 I will say unto God, my Rock,^b “ Why hast
thou forgotten me ?
“ Why go I mourning because of the oppres-
sion of the enemy ?
- 10 “ As with a sword in my bones, mine adversa-
ries reproach me,
“ While they say unto me all the day, ‘ Where
is thy God ? ’ ”
- 11 Why art thou bowed down, O my soul ?
and why art thou disquieted within me ?

^a Jonah ii. 3. ’

^b Job xxxv. 10.

Hope thou in God; for I shall yet give him
thanks,
My salvation and my God.

PSALM XLIII.

- 1 JUDGE me, O God, and plead my cause
against an ungodly nation :
O deliver me from the man of deceit and in-
iquity ;
- 2 For thou *art* the God of my strength. Why
hast thou cast me off ?
Why go I mourning because of the oppression
of the enemy ?
O send out thy light and thy truth : let them
guide me ;
Let them bring me unto thy holy mountain
and unto thy dwelling-place.
- 4 Then shall I come unto the altar of God,
Unto God, my exceeding joy ;
Then shall I give thee thanks upon the harp,
O God, my God.
- 5 Why art thou bowed down, O my soul ?
and why art thou disquieted within me ?
Hope thou in God ; for I shall yet give him
thanks,
My salvation and my God.

PSALM XLIV.

For the chief Musician. For the sons of Korah. **A**
didactic Poem.

- 1 WE have heard with our ears, O God,
Our fathers have declared unto us,
The work thou didst in their days, in the
days of old.
- 2 Thyself, with thine own hand, didst drive out
the nations, and plant them ;^a
Thou didst afflict the peoples, and cast them
out.
- 3 For *it was* not by their own sword *that* they
took the land,
Neither did their own arm save them ;
But thy right hand, and thine arm,
And the light of thy countenance, because
thou tookest pleasure in them.
- 4 Thou art my King, O God,—
Command salvation for Jacob.
- 5 With thee will we push down our adversaries :
With thy name will we tread down those that
rise up against us ;^b

^a Ps. lxxx. 8.

^b Ps. lx. 12.

- 6 For I will not trust in my bow,
Neither shall my sword save me ;
- 7 For thou hast saved us from our adversaries,
And put to shame those that hated us.
- 8 In God we have boasted all the day,
And we will give thanks unto thy name for
ever. Selah.
- 9 But thou hast cast *us* off, and put us to
confusion,
And goest not out with our hosts.
- 10 Thou hast made us to turn back from the
adversary,
And those that hate us have spoiled for them-
selves.
- 11 Thou hast given us like sheep for food,
And hast scattered us among the nations.
- 12 Thou hast sold thy people for nought,
And hast not increased *thy wealth* by their
price.
- 13 Thou hast made us a reproach to our neigh-
bours,
A scorn and a derision to those that are round
about us.
- 14 Thou hast made us a byword among the nations,
A shaking of the head among the peoples.
- 15 My confusion *is* before me all the day,
And shame covereth my face ;

16 Because of the voice of him that reproacheth
and blasphemeth,
Because of the enemy and avenger.^a

17 All this is come upon us; yet have we not
forgotten thee,
Nor violated thy covenant.

18 Our heart is not turned back,
Neither hath our step declined from thy path;
19 Though thou hast broken us in the place of
jackals,

And covered us with the shadow of death.

20 If we should forget the name of our God,
And spread out our hands to a strange god,

21 Would not God search this out?
For he knoweth the secrets of the heart.

22 Nay, for thy sake we have been slain all the
day;

We have been counted as sheep for the
slaughter.^b

23 Awake, why sleepest thou, O my Lord?
Awake, cast *us* not off for ever.

24 Wherefore hidest thou thy face,
And forgettest our affliction and our oppres-
sion?

^a Ps. viii. 2.

^b Rom. viii. 36.

- 25 For our soul is bowed down to the dust :
Our belly cleaveth unto the earth.
- 26 Rise up, for our help,
And redeem us for the sake of thy loving-kindness.

PSALM XLV.

For the chief Musician. On the lilies.^a For the sons of Korah. **A didactic Poem.** A very lovely Song.

- 1 MY heart is inditing a good matter ;—
I speak of my work concerning the King :
My tongue *is* the pen of a ready writer.
- 2 Thou art much more beautiful than the
children of men :
Grace is poured out upon thy lips ;^b
Therefore God hath blessed thee for ever.
- 3 Gird thy sword upon *thy* thigh, O mighty
one,
In thy majesty and thine honour ;
- 4 And in thine honour ride forth prosperously
On behalf of truth, and lowliness, *and* right-
eousness ;

^a Lily-shaped instruments, Ps. lx., lxix., lxxx., *the titles.*

^b Prov. xxii. 11 ; Cant. v. 13 ; Luke iv. 22.

And let thy right hand teach thee terrible things.

- 5 Thine arrows *are* sharp,—
The peoples fall under thee,—
Sharp, in the heart of the King's enemies.
- 6 Thy throne, O God, *is* for ever and ever :
A sceptre of uprightness *is* the sceptre of thy kingdom.

- 7 Thou hast loved righteousness, and hated wickedness ;
Therefore God, thy God, hath anointed thee
With the oil of joy above thy companions.^a

- 8 All thy garments *smell* of myrrh, and aloes,
and cassia :
Out of the ivory palaces,^b the stringed instruments make thee glad.

- 9 Kings' daughters *are* among thy precious women :

Upon thy right hand standeth the Queen in gold of Ophir.

- 10 Hear, O daughter, and see, and incline thine ear,
Forget also thine own people, and thy father's house ;

^a Heb. i. 8, 9.

^b 1 Kings xxii. 39 ; Amos iii. 15.

- 11 So shall the King greatly desire thy
beauty ;
For he *is* thy Lord, and worship thou him.
- 12 And the daughter of Tyre *shall be there* with
presents ;
The rich among the people shall intreat thy
favour.^a
- 13 The King's daughter *is* all glorious within
the house,
Of gold thread *is* her clothing ;
- 14 In variegated garments shall she be brought
unto the King :
The virgins *also* that follow her,
Even her companions, shall be brought unto
thee ;
- 15 With gladness and joy shall they be brought,
They shall come into the King's palace.
- 16 Instead of thy fathers shall be thy sons,
Whom thou shalt make princes in all the
earth.
- 17 I will make thy name to be remembered
throughout all generations ;
Therefore shall the peoples give thee thanks
for ever and ever.

^a 1 Sam. ii. 30 ; John xii. 26.

PSALM XLVI.

For the chief Musician. For the sons of Korah. **A Song**
with female voices.

- 1 GOD *is* our refuge and strength :
 A help in troubles is he especially found.
- 2 Therefore will we not fear,
 Though the earth should change,
 And the mountains be moved into the midst
 of the sea,
- 3 *Though* the waters thereof should make a
 noise *and* be troubled,
 And the mountains shake at the raging
 thereof. Selah.
- 4 *There is* a river, the streams whereof shall
 make glad the city of God,
 The holy dwelling-place of the Most High.
- 5 God *is* in the midst of her ; she shall not be
 moved :
 God shall help her when the morning
 appeareth.*
- 6 The nations make a noise, the kingdoms
 are moved :
 He hath uttered his voice ; the earth melteth.

* Exod. xiv. 27.

- 7 Jehovah of hosts *is* with us ;
The God of Jacob *is* our high tower. Selah.
- 8 Come, behold the works of Jehovah,—
What desolations he hath caused in the earth !
- 9 He hath made wars to cease unto the end of
the earth ;
He hath broken the bow, and cut the spear
asunder ;
He hath burned the chariots in the fire.
- 10 “Be still and know that I *am* God :
“I will be exalted among the nations, I will
be exalted in the earth.”
- 11 Jehovah of hosts *is* with us ;
The God of Jacob *is* our high tower. Selah.

PSALM XLVII.

For the chief Musician. For the sons of Korah. **A Psalm.**

- 1 O CLAP your hands, all ye peoples ;
Make a joyful noise unto God with the voice
of singing ;
- 2 For Jehovah, the Most High, the terrible
one,^a
Is the great King over all the earth.
- 3 He subdueth the peoples under us,
And the nations under our feet ;

^a Deut. vii. 21 ; x. 17.

- 4 He chooseth our inheritance for us,
The excellency of Jacob whom he loved. Selah.
- 5 God hath gone up with a joyful sound,—
Jehovah, with the sound of the cornet.^a
- 6 Sing praises to God, sing praises :
Sing praises to our King, sing praises ;
- 7 For God *is* the King of all the earth :
Sing praises *with* understanding.
- 8 God *is* King over the nations ;
God sitteth upon his holy throne.
- 9 The princes of the peoples are gathered to-
gether,
The people of the God of Abraham ;^b
For the shields^c of the earth *belong* unto God :
he is exceedingly exalted.

PSALM XLVIII.

A Song. **A Psalm.** For the sons of Korah.

- 1 GREAT *is* Jehovah, and exceedingly to be
praised,
In the city of our God, *upon* his holy
mountain.

^a 2 Sam. vi. 15.

^b Gen. xviii. 18.

^c Hos. iv. 18 (*margin*).

- 2 Beautiful for elevation, the joy of all the
earth,^a *is* mount Zion,—
On the sides of the north,—*even* the city of
the great King.^b
- 3 God *is* in her fortresses: he hath become
known as a high tower ;
- 4 For, lo, the kings assembled themselves; they
passed by together ;
- 5 Themselves saw *her*, so they marvelled ; they
were terrified, they hasted away ;
- 6 Trembling took hold of them there, *and* pain,
as of a woman in travail,
- 7 *As when* with an east wind thou breakest the
ships of Tarshish.
- 8 As we have heard, so have we seen,
In the city of Jehovah of hosts, in the city of
our God ;—
God will establish her for ever. Selah.
- 9 We have thought upon thy loving-kindness,
O God, in the midst of thy temple.
- 10 According to thy name, O God, so *is* thy
praise unto the ends of the earth :
Thy right hand is full of righteousness.
- 11 Mount Zion is glad,

^a Lam. ii. 15.

^b Matt. v. 35.

The daughters of Judah rejoice, because of
thy judgments.*

- 12 Compass Zion about, and go round about
 her; tell her towers,
13 Mark ye well her bulwarks, consider her
 fortresses,
 That ye may declare *it* unto the generation
 following;
14 For this God *is* our God for ever and ever:
 Himself will lead us, *even* to everlasting.

PSALM XLIX.

For the chief Musician. For the sons of Korah. **A Psalm.**

- 1 HEAR this, all *ye* peoples;
 Give ear, all *ye* inhabitants of the world;
2 Both low and high,
 Rich and needy together.
3 My mouth shall speak of wisdom,
 And the meditation of my heart *shall be of*
 understanding.
4 I will incline mine ear to a parable,
 I will open my dark saying upon the harp.
5 Wherefore should I fear in the days of evil,
 When iniquity compasseth my heels about?

* Ps. xcvi. 8.

- 6 Those that trust in their wealth,
And glory in the abundance of their riches ;—
7 None of *them* can by any means redeem *his*
brother,
Nor give to God a ransom^a for him
8 (For the redemption of their soul *is* costly,
And *in their hands* ever faileth),
9 That he should live on for ever,
And not see corruption.
10 For he seeth *that* wise men die :
Both the fool and the brutish person perish,
And leave their wealth to others.
11 Their inward thought *is, that* their houses
shall continue for ever,
And their dwelling-places to all generations ;
They call *their* lands after their own names.
12 But man *that is* in honour abideth not :
He is like the beasts *that* perish.
13 This their way *is* their folly ;
Yet those that come after them take pleasure
in their sayings. Selah.
14 Like sheep they are appointed for *hades*;^b
death shall feed on them ;
Yea, the upright shall tread on^c them in the
morning,

^a Exod. xxx. 11-16 ; Job xxxiii. 24.

^b Ps. vi. 5 (*note*).

^c Mal. iv. 3.

- Whilst their beauty* consumeth away in hades
from their dwelling.
- 15 But God will redeem my soul
From the power of hades ;^a for he will take
me.^b Selah.
- 16 Fear not thou when a man is made rich,
When the glory of his house is increased ;
- 17 For, at his death, he shall take nothing away :
His glory shall not descend after him.
- 18 Though, during his life, he blessed his soul
(And *men* will praise thee, when thou doest
good to thyself^c),
- 19 It shall go to the generation of his fathers ;
They shall never see light.
- 20 Man *that is* in honour, and understandeth not,
Is like the beasts *that* perish.

PSALM L.

A Psalm by Asaph.^d

- 1 JEHOVAH, God of gods,^e hath spoken,
and called the earth

^a Ps. lxxxix. 48 ; Hos. xiii. 14 ; Ps. cxviii. 17, 18.^b Ps. lxxiii. 24 ; Gen. v. 24 ; John xiv. 3.^c Ps. x. 3.^d 1 Chron. vi. 39-43.^e Josh. xxii. 22.

- From the rising of the sun unto the going
down thereof.
- 2 Out of Zion, the perfection of beauty,^a God
hath shined forth.
- 3 Our God shall come, and shall not keep
silence : ^b
A fire shall devour before him,^c
And it shall be exceedingly tempestuous round
about him.
- 4 He shall call to the heavens from above,
And to the earth, that he may judge *the cause*
of his people,—^d
- 5 “Gather my godly ones together unto me,
“Those that have made a covenant with me
by sacrifice,”—
- 6 And the heavens shall show forth his right-
eousness ; ^e
For God *is* judge himself. Selah.
- 7 “Hear, O my people, and I will speak ;
“O Israel, and I will testify unto thee.^f
“I *am* God, *even* thy God.

^a Lam. ii. 15.

^b Isa. xlii. 14.

^c Ps. xcvi. 3.

^d Ps. lxxvi. 9.

^e Ps. xcvi. 6.

^f Ps. lxxxi. 8.

- 8 "I will not rebuke thee on account of thy
sacrifices
"And thy burnt offerings, *which are* continu-
ally before me.
- 9 "I will take no bullock out of thy house,
"Nor he goats out of thy folds.
- 10 "For every beast of the forest *is* mine,
"And the cattle upon a thousand mountains.
- 11 "I know all the fowls of the mountains,
"And the wild beast of the field *is* mine.
- 12 "If I were hungry, I would not tell thee ;
"For the world *is* mine, and the fulness thereof.
- 13 "Shall I eat the flesh of bulls,
"Or drink the blood of he goats ?
- 14 "Offer unto God the sacrifice of thanksgiving,
"And pay thy vows unto the Most High,
- 15 "And call upon me in the day of trouble,
"I will deliver thee,^a and thou shalt honour
me."
- 16 But unto the wicked one, God saith,
"What hast thou to do with declaring my
statutes,
"Or *that* thou shouldest take my covenant into
thy mouth ?
- 17 "For as to thee thou hatest instruction,
"And castest my words behind thee.

- 18 "When thou seest a thief, thou takest pleasure in him,
 "And thy portion *is* with adulterers.
- 19 "Thou givest thy mouth to evil,
 "And thy tongue frameth deceit.
- 20 "Thou sittest *and* speakest against thy brother,
 "Thou slanderest thine own mother's son.
- 21 "These *things* hast thou done, and I have kept silence;
 "Thou thoughtest that I was altogether *such a one* as thyself:
 "But I will rebuke thee, and set *them* in order before thine eyes."
- 22 "Consider this, ye that forget God,*
 "Lest I tear *you* in pieces, and *there be* none to deliver.
- 23 "Whoso offereth the sacrifice of thanksgiving honoureth me;
 "And whoso ordereth *his way aright*, to him will I show the salvation of God."

PSALM LI.

For the chief Musician. **A Psalm** by David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.

- 1 BE gracious unto me, O God, according to thy loving-kindness:

^a Ps. ix. 17.

- According to the abundance of thy tender
mercies, blot out my transgressions.
- 2 Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
- 3 For my transgressions I know,
And my sin *is* continually before me.
- 4 Against thee, thee only have I sinned,
And that which is evil in thine eyes I have
done,
That thou mightest be righteous when thou
speakest,
And clear when thou judgest.^a
- 5 Behold, in iniquity was I formed,
And in sin did my mother conceive me.
- 6 Behold, thou delightest in truth in the inward
parts;
And in the hidden *part* thou wilt make me to
know wisdom.
- 7 Thou wilt purify me with hyssop, and I shall
be clean ;
Thou wilt wash me, and I shall be whiter than
snow ;
- 8 Thou wilt cause me to hear joy and gladness,
And the bones *which* thou hast broken shall
rejoice.

^a Rom. iii. 4.

- 9 Hide thy face from my sins,
 And blot out all mine iniquities.
- 10 Create for me a clean heart, O God,
 And renew a stedfast spirit within me.
- 11 Cast me not away from thy presence,
 And take not thy Holy Spirit from me.
- 12 Restore unto me the joy of thy salvation,
 And uphold me *with* a free spirit.
- 13 *Then* shall I teach transgressors thy ways,
 And sinners shall turn unto thee.
- 14 Deliver me from blood, O God, the God of
 my salvation,
 And my tongue shall shout for joy on account
 of thy righteousness.^a
- 15 O my Lord, open thou my lips,
 And my mouth shall show forth thy praise.
- 16 For thou delightest not in sacrifice; else
 would I give *it*:
 Thou takest not pleasure in burnt offering.
- 17 The sacrifices of God *are* a broken spirit :
 A broken and a contrite heart, O God, thou
 wilt not despise.^b
- 18 In thy favour do good unto Zion :
 Build thou the walls of Jerusalem.^c

^a Ps. cxlv. 7.^b Ps. xxxiv. 18.^c Ps. cxlvii. 2.

- 19 Then shalt thou delight in the sacrifices of
 righteousness,^a in burnt offering, and
 whole burnt offering :
 Then shall they offer bullocks upon thine altar.

PSALM LII.

For the chief Musician. **A didactic Poem** by
 David, when Doeg the Edomite came and showed Saul,
 and said unto him, "David came to the house of
 Ahimelech."^b

- 1 WHY gloriest thou in evil, O mighty man ?
 The loving-kindness of God *endureth* all the
 day.
- 2 Thy tongue deviseth wickedness,
 Working deceitfully like a sharp razor.
- 3 Thou lovest evil more than good,
And falsehood more than to speak righteous-
 ness. Selah.
- 4 Thou lovest all words of destruction,
And the deceitful tongue.
- 5 God shall also destroy thee for ever ;
 He shall lay hold of thee, and pluck thee out
 of *thy* tent,
 And root thee out of the land of the liv-
 ing. Selah.
- 6 And the righteous shall see *it*, and fear,
 And shall laugh at him,—

^a Ps. iv. 5.

^b 1 Sam. xxii. 9.

- 7 "Behold the man *that* made not God his strength,
 "But trusted in the abundance of his riches,
 and strengthened himself in his wickedness."
- 8 But, as for me, I *am* like a green olive tree
 in the house of God;
 I trust in the loving-kindness of God for
 ever and ever.
- 9 I will give thee thanks for ever, because thou
 hast done *it*;
 And I will wait on thy name;^a for it is good
 before thy godly ones.

PSALM LIII.^b

For the chief Musician. On the mahalath.^c **A didactic
 Poem** by David.

- 1 THE fool saith in his heart, "*There is no
 God.*"
 They are corrupt, and do abominable iniquity.
 There is none that doeth good.
- 2 God looked down from heaven upon the
 children of men,
 To see if there were any that did understand,

^a Ps. lxxv. 1.

^b Ps. xiv.

^c A kind of harp, Ps. lxxxviii., *title*.

That did seek God.

- 3 Every one of them hath gone back : they are
all together become filthy ;

There is none that doeth good, no, not one.

- 4 Do not the workers of iniquity know,
 Who eat up my people *as* they eat bread,
And call not upon God ?

- 5 There were they greatly afraid, *where* no fear
 was ;

For God hath scattered the bones of him that
 encamped *against* thee :

Thou hast put *them* to shame, because God
 hath rejected them.

- 6 Oh that the salvation of Israel *were come*
 out of Zion !

When God bringeth back the captivity of his
 people,

Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

For the chief Musician. With stringed instruments.
A didactic Poem by David, when the Ziphims came
 and said to Saul, " Doth not David hide himself with
 us ? " *

- 1 SAVE me, O God, by thy name,
 And judge *my cause* by thy might.

* 1 Sam. xxiii. 19.

- 2 Hear my prayer, O God;
Give ear to the words of my mouth;
- 3 For strangers are risen up against me,
And oppressors seek after my soul,
That set not God before them.^a Selah.
- 4 Behold, God *is* my helper:
My Lord *is* the upholder of my soul.
- 5 He shall requite evil unto mine enemies.
Destroy them in thy truth.
- 6 I will freely sacrifice unto thee:
I will give thanks unto thy name, O Jehovah,
for *it is* good.
- 7 For he hath delivered me out of all trouble:
And mine eye hath seen *its desire* upon mine
enemies.

PSALM LV.

For the chief Musician. With stringed instruments.
A didactic Poem by David.

- 1 GIVE ear to my prayer, O God;
And hide not thyself from my supplication.
- 2 Attend unto me, and answer me:
I mourn in my complaint and make a noise,

^a Ps. lxxxvi. 14.

- 3 Because of the voice of the enemy,
Because of the oppression of the wicked one ;
For they cast iniquity upon me, and in anger
hate me.
- 4 My heart trembleth within me,
And the terrors of death are fallen upon
me ;
- 5 Fear and trembling are come upon me,
And horror covereth me.
- 6 And I said, " Oh that I had wings like a
dove !
" *For then* would I fly away, and dwell—
- 7 " Lo, I would flee far off,
" *And lodge* in the wilderness. Selah.
- 8 " I would hasten my escape
" From the stormy wind *and* tempest."
- 9 Destroy, O my Lord, *and* divide their
tongues ;
For I have seen violence and strife in the
city.
- 10 Day and night they go about her, upon the
walls thereof ;
And iniquity and mischief *are* in the midst
of her :
- 11 Wickedness *is* in the midst of her ;
And oppression and deceit depart not from
her streets.

- 12 For *it was* not an enemy *that* reproached
me; else I would have borne *it* :
Neither *was it* one that hated me *that* did
magnify *himself* against me; else I would
have hid myself from him.
- 13 But *it was* thou, a man, mine equal,
My friend, and mine acquaintance.
- 14 We took sweet counsel together,
And walked to the house of God in com-
pany.
- 15 Let death seize upon them,
And let them descend alive into hades;^a
For evil *is* in their dwellings, in the midst of
them.
- 16 As for me, I will call upon God;
And Jehovah will save me.
- 17 Evening, and morning, and at noon,^b will
I pray,
And cry aloud; and he will hear my voice.
- 18 He will redeem my soul in peace from the
battle in which I am;
• For there *are* many against me.
- 19 God will hear, and afflict them,

^a Ps. vi. 5 (*note*).^b Dan. vi. 10, 13.

Even he that endureth^a from of old. Selah.
Because they have no changes,
Therefore they fear not God.

20 He hath put forth his hands against those
that were at peace with him: he hath
broken his covenant.

21 His mouth was smoother than butter, but war
was in his heart:

His words were softer than oil, yet *were* they
drawn swords.

22 Cast thy burden upon Jehovah, and he will
sustain thee:^b

He will never suffer the righteous one to be
moved.

23 As to thee, O God, thou wilt bring them
down into the pit of destruction;

Men of blood and deceit shall not live out
half their days;—

And as to me, I will trust in thee.

^a Ps. ix. 7.

^b 1 Pet. v. 7.

PSALM LVI.

For the chief Musician. After the manner of "The dumb dove afar off." **A Golden Poem** by David, when the Philistines took him in Gath.

- 1 BE gracious unto me, O God ; for man
panteth after me ;
They oppress me, fighting *against me* all the
day ;
- 2 Mine enemies pant after *me*, all the day ;
Yea, many *are* fighting against me proudly.
- 3 As for me, in the day that I fear, I will trust
in thee.
- 4 In God will I boast, *even in* his word.
In God do I trust ; I will not fear :
What can flesh do unto me ?
- 5 All the day, they wrest my words :
All their devices *are* against me for evil.
- 6 They gather themselves together, they hide
themselves,
They mark my footsteps,
When they wait for my soul.
- 7 *Shall* they *get* deliverance by iniquity ?
In *thine* anger bring down the peoples, O God.
- 8 As for thee, thou countest my wanderings :
Put my tears into thy bottle ;
Are they not in thy book ?

- 9 In the day that I call *upon thee*, then shall
mine enemies turn back :
This I know, that God *is* for me.*
- 10 In God will I boast, *even in his* word :
In Jehovah will I boast, *even in his* word.
- 11 In God do I trust ; I will not fear :
What can man do unto me ?
- 12 Thy vows *are* upon me, O God :
I will pay thank-offerings unto thee ;
- 13 For thou hast delivered my soul from death.
Wilt thou not deliver my feet from falling,
That I may walk before God in the light of
the living ?

PSALM LVII.

For the chief Musician. *After the manner of* "Destroy not." **A Golden Poem** by David, when he fled from Saul in the cave.

- 1 BE gracious unto me, O God, be gracious
unto me ;
For my soul taketh refuge in thee :
Yea, in the shadow of thy wings will I take
refuge,
Until *these* calamities be past.
- 2 I will call upon God, the Most High,

* Rom. viii. 31.

- Upon God that performeth *all things* for me.^a
- 3 He will send from heaven, and save me.—
He that panteth after me reproacheth.—Selah.
God will send forth his loving-kindness and
his truth.
- 4 My soul *is* in the midst of lions ;
And I lie *among* those that are ready to
devour, *even* the children of men,
Whose teeth *are* spears and arrows,
And their tongue, a sharp sword.
- 5 Be thou exalted, O God, above the heavens ;
And thy glory, above all the earth.
- 6 They prepared a net for my steps ; my soul
was bowed down :
They digged a pit before me ;—they have
fallen into the midst of it. Selah.
- 7 My heart is stedfast, O God ;^b my heart is
stedfast :
I will sing and sing praises.
- 8 Awake, my glory ;^c awake, lyre and harp :
With the dawn will I awake.
- 9 I will give thee thanks, O my Lord, among
the peoples ;

^a Ps. cxxxviii. 8.^b Ps. cviii. 1-5.^c Ps. xvi. 9 ; xxx. 12.

- I will sing praises to thee among the nations;
 10 For thy loving-kindness *is* great unto the
 heavens,
 And thy truth, unto the skies.
 11 Be thou exalted, O God, above the heavens :
 And thy glory, above all the earth.

PSALM LVIII.

For the chief Musician. *After the manner of "Destroy not."* **A Golden Poem** by David.

- 1 IS righteousness indeed dumb ? Ye speak ;
 But do ye judge with equity, O ye children
 of men ?
 2 Nay, in heart ye work iniquity ;
 Ye weigh out the violence of your hands in
 the earth.
 3 The wicked are estranged from the womb :
 They go astray from the belly, speaking lies.
 4 Their poison *is* like the poison of a serpent :
 They are like the deaf adder *that* stoppeth
 her ear,
 5 That heareth not the voice of charmers,
 Charming never so wisely.
 6 Break their teeth in their mouth, O God :
 Destroy the fangs of the young lions, O
 Jehovah.

- 7 Let them melt away as waters *which* run continually.
When he prepareth his arrows,* let them be as *if* cut off at the point :
- 8 Let them be as a snail *which* melteth, as it goeth,
As the untimely birth of a woman, *that* doth not behold the sun.
- 9 Before your pots can feel the thorns,
He shall sweep them away with a tempest, both green and dry.
- 10 The righteous one shall be glad when he beholdeth the vengeance :
He shall wash his feet in the blood of the wicked one.
- 11 And men shall say, " Truly *there is* fruit for the righteous one :
" Truly there is a God that judgeth in the earth."

PSALM LIX.

For the chief Musician. *After the manner of* " Destroy not." **A Golden Poem** by David, when Saul sent, and they watched the house to slay him.^b

- 1 DELIVER me from mine enemies, O my God :

* Isa. iii. 10.

^b 1 Sam. xix. 11.

Set me on high from those that rise up against me.

- 2 Deliver me from the workers of iniquity,
And save me from the men of blood.
- 3 For, lo, they lie in wait for my soul :
Strong men gather themselves together
against me ;
Not *for* my transgression, nor *for* my sin,
O Jehovah.
- 4 They run and prepare themselves without
iniquity *on my part*.
Awake to meet me, and see.
- 5 Yea, do thou, O Jehovah, God of hosts, God
of Israel,
Awake to visit all the nations :
Be not gracious unto any wicked trans-
gressors. Selah.
- 6 At evening they return ; they make a noise
like dogs,
And go about the city.
- 7 Behold, they pour forth with their mouth :
Swords *are* in their lips ;
For, “ Who,” *say they*, “ doth hear ? ”
- 8 But as to thee, O Jehovah, thou laughest
at them ;
Thou hast all the nations in derision.
- 9 O my * strength, for thee will I watch ;

For God *is* my high tower.

- 10 As for my God, his loving-kindness shall
meet me:

God will give me to see *my desire* upon mine
enemies.

- 11 Slay them not, lest my people forget:
Make them to wander up and down by thy
power,

And bring them down, O my Lord, our shield.

- 12 *For* the sin of their mouth *and* the words
of their lips,

Let them be taken in their pride;

Even for the cursing and lying *which* they
speak.

- 13 Consume *them*, in wrath consume *them*, that
they *be* no more:

And let them know that God ruleth over
Jacob,

Even unto the ends of the earth. Selah.

- 14 And at evening they return; they make a
noise like dogs,

And go about the city.

- 15 As for them, they wander up and down for
food,

- And murmur if they be not satisfied.
16 But as for me, I will sing of thy strength ;
Yea, I will shout for joy in the morning on
account of thy loving-kindness ;
Because thou hast been a high tower unto
me,
And a refuge in the day of my trouble.
17 To thee, O my strength, will I sing praises ;
For God *is* my high tower, my God, *and* my
loving-kindness.

PSALM LX.

For the chief Musician. On the lily ^b of testimony.
A Golden Poem by David, for teaching ; when he strove
with Aram-naharaim and with Aram-zobah, and Joab re-
turned, and smote of Edom in the valley of salt twelve
thousand.

- 1 O GOD, thou hast cast us off, thou hast
broken us,
Thou hast been angry : O restore us.
2 Thou hast made the land to shake ; thou hast
broken it :
Heal the breaches thereof ; for it is moved.
3 Thou hast showed thy people hard things :

^a Ps. cxliv. 2.

^b Ps. xlv., *title*.

Thou hast made us to drink the wine of
astonishment.

4 Thou hast given a banner to those that fear
thee,

That it may be displayed, because of the
truth. Selah.

5 That thy beloved ones may be delivered,^a
Save *with* thy right hand, and answer us.

6 God hath spoken in his holiness :

“ I will rejoice, I will divide Shechem,

“ And measure out the valley of Succoth.

7 “ Gilead *is* mine, and Manasseh *is* mine ;

“ Ephraim also *is* the strength of my head :

“ Judah *is* my lawgiver ;

8 “ Moab *is* my wash-pot ;

“ Upon Edom will I cast my shoe.

“ O Philistia, triumph thou over me.

9 “ Who will bring me *into* the strong city ?

“ Who will guide me into Edom ? ”

10 Is it not thou, O God, *that* didst cast us off ?
And *that* didst not go out, O God, with our
hosts ? ^b

^a Ps. cviii. 6-13.

^b Ps. xlv. 9.

- 11 Give us help from trouble ;
For vain *is* the salvation of man.
12 With God we shall do valiantly ;
For it is he that will tread down our adversaries.^a

PSALM LXI.

For the chief Musician. On stringed instruments.*
By David.

- 1 HEAR my cry, O God ;
Attend unto my prayer.
2 From the end of the earth will I call upon
thee, when my heart is overwhelmed :—
Guide me to the rock *that* is higher than I ;
3 For thou hast been my refuge,
And a strong tower from the enemy.
4 I will abide in thy tent for ever,
I will take refuge in the hiding-place of thy
wings ; Selah.
5 For thou, O God, hast heard my vows,
Thou hast given *me* the heritage of those that
fear thy name.
6 Thou wilt add days to the days of the King ;
His years *shall be* as generations ;

^a Ps. xliv. 5.

- 7 He shall dwell before God for ever.
 O appoint loving-kindness and truth to preserve him.
- 8 So shall I sing praises to thy name for ever,
 Paying my vows, every day.

PSALM LXII.

For the chief Musician. After the manner of Jeduthun.
A Psalm by David.

- 1 MY soul waiteth only upon God ;
 From him *is* my salvation.
- 2 He only *is* my rock and my salvation ;
He is my high tower ; I shall not be greatly
 moved.
- 3 How long will ye imagine mischief against a
 man ?
 Ye shall be killed all of you :
 As a bowing wall *shall ye be, and as an*
 overthrown fence.
- 4 They only consult to cast *him* down from his
 excellency :
 They take pleasure in lies ;
 They bless with their mouth, but they curse
 in their inward part. Selah.
- 5 My soul, wait thou only upon God ;

For from him *is* my hope.

6 He only *is* my rock and my salvation ;

He is my high tower ; I shall not be moved.

7 In God *is* my salvation and my glory :

My strong rock, my refuge, *is* in God.

8 Trust in him at all times, ye people ;

Pour out your heart before him :

God *is* a refuge for us. Selah.

9 Men of low degree *are* only vanity, and
men of high degree, a lie :

Laid in the balance, they *are* together *lighter*
than vanity.

10 Trust ye not in oppression,

And become not vain in robbery :

When wealth increaseth, set not your heart
upon it.

11 God hath spoken once,

Twice have I heard this,

That strength *belongeth* unto God.

12 Also unto thee, O my Lord, *belongeth* loving-
kindness :

For, as for thee, thou rewardest every man
according to his work.

PSALM LXIII.

A Psalm by David, when he was in the wilderness of Judah.

- 1 O GOD, thou *art* my God, early will I seek thee :
My soul thirsteth for thee,
My flesh longeth for thee,
In a dry and thirsty land, where no water is,
2 To see thy strength and thy glory,
As I have beheld thee in the holy place.
3 Because thy loving-kindness *is* better than life,
My lips shall praise thee.
4 Thus will I bless thee as long as I live ;
I will lift up my hands to thy name.^a
5 My soul shall be satisfied as *with* marrow and fatness,
And my mouth shall praise *thee* with joyful lips,
6 When I remember thee upon my bed,
And meditate upon thee in the *night* watches.
7 Because thou hast been my help,
Therefore in the shadow of thy wings do I shout for joy.
8 My soul cleaveth unto thee :

^a Ps. cxxxiv. 1, 2.

Thy right hand upholdeth me.

- 9 But as to those *that* seek after my soul to
destroy *it*,

They shall go into the lowest parts of the
earth.

- 10 They shall be delivered over unto the power
of the sword,

They shall be a portion for jackals.

- 11 But the King shall be glad in God ;
Every one that sweareth by him shall glory ;
But the mouth of those that speak falsehoods
shall be stopped.

PSALM LXIV.

For the chief Musician. **A Psalm** by David.

- 1 **HEAR** my voice, O God, in my complaint:
Preserve my life from fear of the enemy.
- 2 Hide me from the assembly of evil doers,
From the multitude of the workers of
iniquity,^a
- 3 That have sharpened their tongue like a
sword,
And prepared their arrows, *even* bitter words,
- 4 That they may shoot in secret places at the
perfect one ;
Suddenly do they shoot at him, and fear not.

^a Ps. lxxxvi. 14.

- 5 They strengthen themselves *in* an evil
 matter,
 They speak of hiding snares ;
 They say, " Who shall see them ? "
6 They devise iniquities ;
 " We have accomplished the devised device."
 Both the inward part of every one *of* them,
 and the heart *are* deep.
7 But God will shoot at them an arrow ;
 Suddenly shall they be wounded :
8 Yea, he will cause them to fall,—their own
 tongue *shall* come upon them ;
 All that see them shall flee away.
9 And all men shall fear,
 And shall show forth God's doing ;
 For they shall understand *that it is* his work.
10 The righteous one shall be glad in Jehovah,
 and shall take refuge in him ;
 And all the upright in heart shall glory.

PSALM LXV.

For the chief Musician. **A Psalm** by David. A Song.

- 1 PRAISE waiteth for thee, O God, in
 Zion ;
 And unto thee shall the vow be paid.
2 O thou that hearest prayer, unto thee shall
 all flesh come.

3 Touching iniquities, they have prevailed
against me :

As for our transgressions, it is thou that hast
purged them away.^a

4 Blessed *is the man whom* thou choosest, and
causest to come near, *that* he may dwell
in thy courts :

We shall be satisfied with the goodness of
thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness hast thou
answered us, O God of our salvation,
Thou, that art the confidence of all the dis-
tant ends of the earth and of the sea.

6 He establisheth the mountains by his strength,
being girded with might :

7 He stilleth the noise of the seas,
The noise of their billows, and the tumult of
the peoples.

8 They also that dwell in the uttermost parts
fear thy signs.

Thou makest the outgoings of the morning
and evening to shout for joy.

9 Thou visitest the earth, and waterest it :

Thou greatly enrichest it.

The stream of God is full of water :

^a Ps. xlix. 7 ; lxxviii. 38 ; Isa. vi. 6, 7 ; 1 John iv. 10.

- Thou preparest their corn, when thou hast so prepared it.
- 10 Thou waterest the ridges thereof abundantly :
thou settlest the furrows* thereof.
Thou makest it soft with showers : thou
blessest the springing thereof.
- 11 Thou crownest the year with thy goodness,
And thy paths drop fatness ;
- 12 They drop *upon* the pastures of the wilder-
ness,
And the hills are girded with joy.
- 13 The pastures are clothed with flocks,
The valleys also are covered over with corn :
They make a joyful noise, they also sing.

PSALM LXVI.

For the chief Musician. A Song. **A Psalm.**

- 1 **MAKE** a joyful noise unto God, all the
earth :
- 2 Sing praises to the glory of his name.
Make his praise glorious.
- 3 Say unto God, "How terrible *are* thy works !
"Through the abundance of thy strength
shall thine enemies submit themselves
unto thee.

- 4 "All the earth shall worship thee,
"And shall sing praises to thee; they shall
sing praises *to thy name.*" Selah.
- 5 Come and see the works of God:
How terrible *his* deeds toward the children of
men!
- 6 He turned the sea into dry *land*;
They passed through the river on foot:
There were we glad in him.
- 7 He ruleth by his might for ever:
His eyes watch the nations;
Let not the rebellious exalt* themselves. Selah.
- 8 O bless our God, ye peoples,
And cause the voice of his praise to be heard,
- 9 Who holdeth our soul in life,
And suffereth not our foot to be moved.^a
- 10 For thou, O God, didst try us;
Thou didst try us, as silver is tried.
- 11 Thou didst bring us into the net,
Thou didst lay a heavy load upon our loins,
- 12 Thou didst cause men to ride over our heads,*
We went through fire and through water;
But thou didst bring us out into a wealthy
place.

* Ps. cxxi. 3.

- 13 I will go into thy house with burnt offerings :
I will pay thee my vows,
14 Which my lips have uttered,
And my mouth hath spoken, when I was in trouble.
15 I will offer unto thee burnt offerings of fatlings,
With the incense^a of rams;
I will offer bullocks with he-goats. Selah.
- 16 Come and hear, and I will declare,
All ye that fear God,
What he hath done for my soul.
17 I called upon him with my mouth,
And *his* praise was on my tongue.
18 If I had seen iniquity in my heart,
My Lord would not have heard *me*;^b
19 But verily God hath heard *me*,
He hath attended unto the voice of my prayer.
20 Blessed *be* God that hath not removed my prayer,
Nor his loving-kindness from me.

^a Lev. i. 10-13.

^b Ezek. xiv. 1-8.

PSALM LXVII.

For the chief Musician. With stringed instruments. A
Psalm. A Song.

- 1 GOD be gracious unto us, and bless us,
And cause his countenance to shine upon
us. Selah.
- 2 That thy way may be known upon the earth,
Thy salvation among all nations.
- 3 The peoples shall give thee thanks, O God ;
The peoples shall give thee thanks, all of them.
- 4 The nations shall be glad and shout for joy ;
For thou wilt judge the peoples with upright-
ness,
And as to the nations upon the earth, thou
wilt guide them. Selah.
- 5 The peoples shall give thee thanks, O God ;
The peoples shall give thee thanks, all of them.
- 6 Then shall the earth yield her increase,
And God, even our God, shall bless us.
- 7 God shall bless us,
And all the ends of the earth shall fear him.

PSALM LXVIII.

For the chief Musician. **A Psalm** by David. A Song.

- 1 LET God rise up, let his enemies be scattered,
Let those also that hate him flee before him.
- 2 As smoke is driven away, *so* drive thou *them*
away ;
As wax melteth before the fire,
So let the wicked perish before God ;
- 3 But let the righteous be glad ; let them rejoice
before God ;
Yea, let them exceedingly rejoice.
- 4 Sing ye unto God, sing praises to his name :
Prepare *the way* ^b for him that rideth through
the deserts,
Whose name is Jah ; and rejoice before him.
- 5 A father of the fatherless, and a defender of
widows,
Is God in his holy habitation.
- 6 God setteth the solitary in families :
He bringeth forth those that are bound into
prosperity ;
But the rebellious dwell in a dry *land*.

^a Num. x. 35.

^b Isa. xl. 3 ; Matt. iii. 3.

- 7 O God, when thou wentest out before thy
people,
When thou didst march through the de-
sert, Selah.
- 8 The earth shook, the heavens also dropped,
Before God,—*even* that Sinai,
Before God, the God of Israel.^a
- 9 Thou, O God, didst send a plentiful rain ;
And when thine inheritance was weary, thou
didst refresh it.
- 10 Thy congregation dwelt therein :
Thou, O God, didst provide, in thy goodness,^b
for the afflicted one.
- 11 My Lord gave the word :
Great *was* the host of women publishing *the*
victory.^c
- 12 Kings of hosts fled apace ;
And she that tarried at home divided the spoil.
- 13 Though ye had lain among the sheep-folds,
Yet were ye as the wings of a dove covered
with silver,
And her feathers with yellow gold.^d

^a Judges v. 4, 5.

^b Exod. xv. 13.

^c Exod. xv. 20, 21 ; 1 Sam. xviii. 6, 7.

^d Judges v. 30.

- 14 When the Almighty scattered kings in it,
It was white *like snow*^a on Zalmon.^b
- 15 The mountain of Bashan^c *is* a mountain of
God,
The mountain of Bashan *is* a mountain of
summits.
- 16 Why are ye envious, ye mountain summits?
This is the mountain which God desireth to
dwell in;^d
Yea, Jehovah will dwell *in it* for ever.^e
- 17 The chariots of God *are* tens of thousands,
thousands repeated :
My Lord *is* among them, *as upon* Sinai,^f in the
holy place.
- 18 Thou hast ascended on high, thou hast taken
a multitude of captives,
Thou hast obtained gifts for men,^g
Yea, even *for rebellious men,* that God Jah
might dwell *among them.*
- 19 Blessed *be* my Lord, *who* daily loadeth us *with*
benefits,

^a Josh. x. 11.^b Judges ix. 48.^c That is, Mount Hermon.^d That is, Mount Zion.^e Ps. cxxxii. 13, 14.^f Neh. ix. 13.^g Eph. iv. 8.

Even God *who is* our salvation. Selah.

20 Our God *is* the God of salvation;
And unto Jehovah my Lord *belongeth* deliver-
ance from death.

21 But God shall smite the head of his enemies,
And the hairy crown of him that walketh *on*
in his trespasses.

22 Said my Lord, "From Bashan I will bring
them,
"I will bring *them* from the depths of the
sea,"^a

23 "That thy foot may be dipped in blood,
"And the tongue of thy dogs *get* its portion
from *thine* enemies."

24 They have seen thy goings, O God,
Even the goings of my God, my King, in the
holy place.

25 The singers went before, the players *on*
stringed instruments followed after;
In the midst *were* the damsels playing with
timbrels.

26 "Bless ye God in the assemblies,
"Even my Lord from the fountain^b of Israel."

27 There *was* Benjamin, the youngest, their
ruler,

^a Amos ix. 3.

^b Deut. xxxiii. 28; Isa. xlviii. 1.

The princes of Judah *with* their crowd,
The princes of Zebulun, *and* the princes of
Naphtali.

28 Thy God hath commanded strength for thee.

Strengthen, O God, that which thou hast
wrought for us.

29 Because of thy temple at Jerusalem
Shall kings bring presents unto thee.

30 Rebuke the beast of the reed,
The congregation of bulls, with the calves of
the peoples,

Hastening with pieces of silver :
Scatter thou the peoples *that* delight in war.

31 Princes shall come out of Egypt ;
Ethiopia shall stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth ;
Sing praises to my Lord ;^a Selah.

33 To him that rideth through the heavens,^a
even the heavens of old.

Lo, he uttereth his voice, *and that* a strong
voice.

34 Ascribe ye strength unto God :
His majesty *is* over Israel, and his strength *is*
in the skies.

^a Deut. xxxiii. 26 ; Matt. xxiv. 30.

- 35 O God, *thou art* terrible, in *thy coming forth*
 from thy sanctuary.
 He is the God of Israel :
 He giveth strength and power unto *his* people,
 Blessed be God.

PSALM LXIX.

For the chief Musician. On the lilies.^a By David.

- 1 SAVE me, O God; for the waters are come
 in unto *my* soul.
 2 I sink in deep mire, where *there is* no stand-
 ing ;
 I am come into deep waters, where the flood
 overfloweth me.
 3 I am weary with calling ; my throat is dried ;
 Mine eyes fail whilst I wait for my God.
 4 Those that hate me without cause^b are more
 than the hairs of my head ;
 Those that would destroy me, *being* mine
 enemies wrongfully, are mighty :—
 Then I restored *that* which I robbed not.^c
 5 O God, it is thou that knowest my foolish-
 ness ;

^a Ps. xlv., title.

^b John xv. 25.

^c Lev. vi. 4.

- And my sins are not hid from thee.
- 6 Let not those that wait for thee, O my Lord,
Jehovah of Hosts, be ashamed through
me ;
Let not those that seek thee, O God of Israel,
be put to confusion through me ;
- 7 Because for thy sake I have borne reproach,
Confusion hath covered my face.
- 8 I am become a stranger unto my brethren,
And an alien unto my mother's children ;
- 9 For the zeal of thy house hath eaten me up,^a
And the reproaches of those that reproached
thee have fallen upon me.^b
- 10 When I weep, *and chasten* my soul with fast-
ing,
It is to my reproach.
- 11 When I make sackcloth my clothing,
I become a byword to them.
- 12 Those that sit in the gate speak against me ;
And *I am become* the song of those that drink
strong drink.
- 13 But as for me, my prayer *is* unto thee, O
Jehovah, *in* an acceptable time :

^a John ii. 17.^b Rom. xv. 3.

Answer me, O God, in the abundance of thy
loving-kindness, in the truth of thy
salvation.

14 Deliver me out of the mire, that I sink not;
That I may be delivered from those that hate
me, and from the deep waters.

15 Let not the flood of waters overflow me,
Nor the deep swallow me up,
Nor the pit shut her mouth upon me.

16 Answer me, O Jehovah; for thy loving-
kindness *is* good.*

Turn unto me according to the abundance of
thy tender mercies,

17 And hide not thy face from thy servant;
Because I am in trouble, answer me speedily

18 Draw near unto my soul, *and* redeem^b it:
Redeem me because of mine enemies.

19 It is thou that knowest my reproach, and
my shame, and my confusion:

All mine adversaries *are* before thee.

20 Reproach hath broken my heart, and I am
full of heaviness:

And I waited *for some* to take pity, but *there*
was none;

And for comforters, but I found *them* not.

* Ps. cix. 21.

^b Ps. xix. 14 (*note*).

- 21 They gave me also gall for my food ;
And in my thirst they gave me vinegar to
drink.^a
- 22 Let their table before them become a trap,
And a recompence, *and* a snare.
- 23 Let their eyes be darkened, that they may
not see ;
And make their loins continually to shake.^b
- 24 Pour out thine indignation upon them,
And let thy wrathful anger overtake them.
- 25 Let their habitation be desolate,
And let no one dwell in their tents ;^c
- 26 For they have persecuted *him* whom thyself
hast smitten,
And they speak to the sorrow of thy wounded
ones.
- 27 Add iniquity unto their iniquity,
And let them not come into thy righteous-
ness.
- 28 Let them be blotted out of the book of the
living,
And let them not be written with the right-
eous.
- 29 But as for me, *I am* afflicted and sorrowful :

^a Matt. xxvii. 34, 48 ; John xix. 28, 29.

^b Rom. xi. 9, 10.

^c Acts i. 20.

Let thy salvation, O God, set me on high.

30 I will praise the name of God with a song,
And will magnify him with thanksgiving.

31 *This* also shall please Jehovah better than
an ox,

Or a bullock, with horns and* hoofs.

32 The lowly shall see *this*, and* be glad ;
And your heart shall live that seek God ;

33 For Jehovah heareth the needy,
And despiseth not his prisoners.

34 Let heaven and earth praise him,
The seas, and everything that creepeth
therein ;

35 For God will save Zion,
And build the cities of Judah,
And they shall dwell there, and possess it ;

36 And the seed ^a of his servants shall inherit it,
And those that love his name shall dwell
therein.

PSALM LXX.^b

For the chief Musician. By David. To bring to remembrance.

1 *BE pleased*, O God, to deliver me :
O Jehovah, make haste for my help.

^a Ps. cii. 28.

^b Ps. xl. 13-17.

- 2 Let those be ashamed and confounded that
seek after my soul ;
Let those be turned back and put to confusion
that delight in evil for me.
- 3 Let those be turned back to their shame
That say, " Ha ! Ha ! "
- 4 Let all those that seek thee rejoice and be
glad in thee :
And let those that love thy salvation say con-
tinually, " Let God be magnified. "
- 5 But, as for me, *I am* afflicted and needy ; make
haste unto me, O God.
Thou *art* my help and my deliverer ; make no
tarrying, O Jehovah.

PSALM LXXI.

- 1 IN thee, O Jehovah, do I take refuge :
Let me never be ashamed.
- 2 Deliver me in thy righteousness, and cause
me to escape :
Incline thine ear unto me, and save me.
- 3 Be to me a rock for a habitation, to which I
may continually go.
Thou wilt give commandment to save me ;

- For thou *art* my rock and my fortress.^a
- 4 Deliver me, O my God, out of the hand of the
wicked one,
Out of the hand of the unrighteous and cruel
one;
- 5 For thou *art* my hope, O my Lord Jehovah;
Thou art my trust from my youth.
- 6 By thee have I been upheld from the womb;
From my mother's bowels thou hast been my
refuge:
My praise *shall be* continually of thee.
- 7 I am as a sign^b unto many;
But thou *art* my strong refuge.
- 8 My mouth *shall be* filled *with* thy praise
And with thy glory, all the day.
- 9 Cast me not off in the time of old age,
Forsake me not when my strength faileth;
- 10 For my enemies speak against me,
And those that lie in wait for my soul consult
together,
- 11 Saying, "God hath forsaken him:
"Pursue and take him; for *there is* none to
'deliver *him*."
- 12 O God, 'be not far from me:
O my God, make haste for my help.

^a Ps. xxxi. 1-3.

^b Ezek. xiv. 8; Deut. xxviii. 45, 46; Isa. liii. 4.

- 13 Let those be ashamed *and* consumed that are
the adversaries of my soul ;
Let those be covered *with* reproach and con-
fusion, that seek evil for me.
- 14 But as for me, I will hope continually,
And *still* add to all thy praise.
- 15 My mouth shall declare thy righteousness
And thy salvation all the day ;
For I know not the numbers *thereof*.
- 16 I will bring forth the mighty acts of my Lord
Jehovah :
I will make mention of thy righteousness, of
thine only.
- 17 O God, thou hast taught me from my
youth,
And hitherto have I showed forth thy wonder-
ful works ;
- 8 Also, to old age and grey hairs,
Forsake me not, O God,
Until I have showed forth thine arm unto *this*
generation,
And thy might to every one *that* is to come.
- 19 Thy righteousness also, O God, *is* very high,
Thou, who doest great things :
O God, who *is* like unto thee !
- 20 *Thou*, who hast showed me* many and sore
troubles,

Wilt restore me* to life again,
And bring me* up again from the depths of
the earth.^a

21 Thou wilt increase my greatness, and comfort
me on every side.

22 And as for me, I will give thee thanks with
the lyre,

Even on account of thy truth, O my God ;
I will sing praises to thee with the harp,
O thou Holy One of Israel.

23 My lips shall shout for joy when I sing
praises to thee,

And my soul which thou hast redeemed.

24 Yea, my tongue shall talk of thy righteous-
ness all the day ;^b

Because they are ashamed, because they are
confounded, *even* those that sought evil
for me.

PSALM LXXII.

By Solomon.

1 GIVE the King thy judgments, O God,
And thy righteousness unto the King's son.

^a Ps. xxx. 3.

^b Ps. xxxv. 28.

- 2 He shall judge thy people with righteousness,
And thy afflicted ones with judgment.
- 3 The mountains shall bring peace to the
people,^a
And the hills, by righteousness.
- 4 He shall judge the afflicted of the people,
He shall save the needy,
And break in pieces the oppressor.
- 5 They shall fear thee as long as the sun
endureth,
And as long as the moon, throughout all
generations.
- 6 He shall descend as rain upon the mown
field,
As showers *that* water the earth.
- 7 In his days shall the righteous one flourish ;
And *there shall be* abundance of peace as long
as the moon endureth.
- 8 He shall rule also from sea to sea,
And from the river unto the ends of the
earth.^b
- 9 Those that inhabit the desert shall bow down
before him,
And his enemies shall lick the dust.

^a Isa. lii. 7.

^b Zech. ix. 10 ; Exod. xxiii. 31 ; Ps. lxxxix. 25.

- 10 The kings of Tarshish and of the isles shall
bring presents,
The kings of Sheba and Seba shall offer gifts :
- 11 Yea, all kings shall worship him : ^a
All nations shall serve him. ^b
- 12 For he shall deliver the needy one when he
crieth,
The afflicted one also, and *him* that hath no
helper :
- 13 He shall spare the poor and needy one,
And shall save the souls of the needy.
- 14 He shall redeem^c their soul from oppression
and violence,
And precious shall their blood be in his eyes. ^d
- 15 And he shall live, and to him shall be given
of the gold of Sheba.
Prayer also shall be made for him continually,
And all the day shall they bless him.
- 16 There shall be abundance of corn in the earth,
even upon the top of the mountains ;
The fruit thereof shall shake like Lebanon ;
And *the people* of the city shall flourish like
the grass of the earth.

^a Ps. cii. 15 ; cxxxviii. 4.

^b Ver. 17 ; Ps. xxii. 27 ; lxxv. 2, 5 ; lxxvi. 4 ; lxxvii. 7 ; lxxxvi. 9.

^c Ps. xix. 14 (*note*).

^d Ps. cxvi. 15.

- 17 His name shall endure for ever,
His name shall continue as long as the sun ;
And all nations shall be blessed in him ;^a they
shall call him blessed.
- 18 Blessed *be* God Jehovah, the God of Israel,
19 who alone doeth wonderful works ; and
blessed *be* his glorious name for ever ; and let
all the earth be filled *with* his glory. Amen,
and Amen.
- 20 The prayers of David, the son of Jesse,
are ended.

^a Gen. xxii. 18.

PART III.

PSALM LXXIII.

A Psalm by Asaph.

- 1 TRULY God *is* good to Israel, *even* to such
 as are of a pure heart ;
- 2 But as for me, my feet were almost gone,
 My steps had well nigh slipped ;
- 3 For I was envious of the arrogant,
 When I saw the prosperity of the wicked.
- 4 For *there are* no bands in their death,*
 But their strength *is* firm.
- 5 They *are* not in the toil of *other* men,
 Neither are they plagued like *other* men ;
- 6 Therefore pride compasseth them about as a
 collar,
 Violence covereth them *as* a garment.
- 7 Their eyes stand out with fatness,
 The imaginations of *their* heart overleap *all*
 bounds.

* Isa. xxii. 13.

- 8 They mock and speak evil :
They speak proudly *concerning* oppression.
- 9 They set their mouth against the heavens,
And their tongue walketh through the earth.
- 10 (Therefore do his people return* hither,
And abundant waters are sucked up by
them.^a
- 11 They say also, "How doth God know ?
"And is there knowledge with the Most
High ?"
- 12 Behold, these *are* the wicked,
And *they are* ever prosperous ; they increase
in wealth.
- 13 Truly *in* vain have I cleansed my heart,
And washed my hands in innocency ;^b
- 14 For all the day am I plagued,
And my rebuke *cometh* every morning.
- 15 If I should say, "I will speak thus,"
Behold I should transgress *against* the generation of thy children.
- 16 When I thought to know this,
It *was* toil in mine eyes,
- 17 Until I went into the sanctuary of God,
Until I understood their latter end.
- 18 Truly thou settest them in slippery places ;

^a Job xxix. 19 ; 2 Chron. xviii. 1, 2.

^b Ps. xxvi. 6.

Thou castest them down into destruction.

19 How are they *brought* into desolation, in a moment !

They are utterly consumed with terrors.

20 As a dream, when *one* awaketh, *so*, O my Lord,
When thou awakest, thou wilt despise their
image.

21 Thus my heart was grieved,
And I was pricked in my reins.

22 For I am brutish, and know nothing ;
I am *as* the beasts before thee.

23 For I *am* continually with thee,
Thou holdest *me* by my right hand ;

24 Thou wilt guide me by thy counsel,
And afterwards take me *to* glory.^a

25 Whom have I in heaven *but thee* ?
And *there is* none upon earth *that* I delight in
like thee.

26 My flesh and my heart fail,
But God *is* the rock of my heart and my
portion for ever.

27 For, behold, those that are far from thee shall
perish :

Thou wilt destroy every one that goeth a
whoring from thee.

28 As for me, *it is* good for me to draw near to
God :

I have made my refuge in my Lord Jehovah.
That I may declare all thy works.

PSALM LXXIV.

A didactic Poem by Asaph.

- 1 WHY, O God, hast thou cast *us* off for ever ?
Why doth thine anger smoke against the
sheep of thy pasture ?
- 2 Remember thy congregation *which* thou hast
purchased of old,^a
The rod of thine inheritance^b *which* thou hast
redeemed,^c
That Mount Zion wherein thou hast dwelt.^d
- 3 Lift up thy feet unto the everlasting desola-
tions,
Unto all that the enemy hath done wickedly
in the holy place.
- 4 Thine adversaries have roared in the midst of
thy congregations ;
They have set up their signs *for* signs.

^a Exod. xv. 16.

^b Jer. x. 16 ; Ps. lxxviii. 71.

^c Ps. xix. 14 (*note*).

^d Ps. lxxviii. 68, 69.

- 5 *The enemy* was known as lifting up
Axes upon the thick trees ;
- 6 But now, with axes and hammers,
They smite down *all* her carved works together.
- 7 They have set on fire thy sanctuary,
They have profaned *and cast down* to the
earth the dwelling place of thy name ;
- 8 They have said in their hearts, " Let us
destroy them together ;"
They have burned up all God's places of
assembly in the land.
- 9 We see not our signs,
There is no longer any prophet,
Neither *is there* any among us that knoweth
how long.
- 10 How long, O God, shall the adversary
reproach ?
Shall the enemy despise thy name for ever ?
- 11 Why withdrawest thou thy hand,
Even thy right hand ? *Pluck it* out of thy
bosom, *and consume them.*
- 12 For God *is* my King of old,
Working salvation in the midst of the earth.
- 13 It is thou that didst divide the sea by thy
strength :

- Thou didst break the heads of the monsters
on the waters.^a
- 14 It is thou that didst break the heads of leviathan^b in pieces:
Thou didst give him for food to the people
inhabiting the desert.
- 15 It is thou that didst cleave the spring and the
brook:
It is thou that didst dry up the mighty rivers.
- 16 The day *is* thine, the night also *is* thine:
It is thou that hast prepared the light and the
sun.^c
- 17 It is thou that hast set all the borders of the
earth:
It is thou that hast made summer and winter
- 18 Remember this, *that* the enemy hath re-
proached Jehovah,
And a people *that are* fools have despised
thy name.
- 19 O deliver not the soul of thy turtle dove unto
the wild beast:
Forget not for ever the congregation of thine
afflicted ones.
- 20 Have respect unto the covenant;

^a Isa. li. 9, 10; Ezek. xxix. 3; xxxii. 2.

^b Ps. civ. 26; Isa. xxvii. 1.

^c Jer. xxxiii. 20, 21.

For the dark places of the earth are full of
the habitations of violence.

- 21 O let not the oppressed one return ashamed :
Let the afflicted and needy one praise thy name.
- 22 Rise up, O God, plead thine own cause :
Remember thy reproach from the fool all the
day.
- 23 Forget not the voice of thine adversaries :
The tumult of those that rise up against thee
ascendeth continually.

PSALM LXXV.

For the chief Musician. *After the manner of "Destroy not."*

A Psalm by Asaph. A Song.

- 1 WE give thee thanks, O God, we give thee
thanks ;
For, *that* thy name is near,^a thy wonderful
works declare.
- 2 When I shall receive the congregation,
I, for my part, will judge with equity.^b
- 3 The earth and all the inhabitants thereof are
ready to melt^c away :
It is I that bear up the pillars^d thereof. Selah.

^a Ps. lii. 9.

^b Ps. xcvi. 10 ; xcvi. 9.

^c Ps. xlvi. 6.

^d Job ix. 6 ; 1 Sam. ii. 8.

- 4 Unto the arrogant, I say, "Be not arrogant;"
And, to the wicked, "Exalt not the horn.
- 5 "Exalt not your horn on high,
"Speak *not with* a stiff neck;
- 6 "For neither from the east, nor from the west,
"Nor yet from the wilderness, *cometh* exalta-
tion;
- 7 "For God *is* judge:
"He abaseth one and exalteth another.
- 8 "For in the hand of Jehovah *there is* a cup,
and the wine is red:
"It is full of mixture; and he poureth out of
the same.
"Truly, the dregs thereof shall all the wicked
of the earth suck up and drink."
- 9 As for me, I will show *him* forth for ever;
I will sing praises to the God of Jacob:
- 10 I will also cut off all the horns of the wicked;^a
But the horns of the righteous one shall be
exalted.

PSALM LXXVI.

For the chief Musician. With stringed instruments. **A**
Psalm by Asaph. **A Song.**

- 1 IN Judah *is* God known:
His name *is* great in Israel.

^a Ps. ci. 8.

- 2 In Salem also is his pavilion,
And his dwelling place in Zion.
- 3 There broke he the arrows of the bow,
The shield, and the sword, and the battle.
Selah.
- 4 Glorious *art* thou *and* excellent from the
mountains of prey.
- 5 The stout-hearted are spoiled; they have slept
their sleep;
Yea, none of the men of might could find
their hands.
- 6 At thy rebuke, O God of Jacob,
Both chariot and horse were cast into a deep
sleep.
- 7 Thou, *even* thou, *art* terrible;
And who can stand before thee in the time of
thine anger?
- 8 Thou didst cause judgment to be heard from
heaven:
The earth feared, and was still,
- 9 When God rose up to judgment,
To save all the lowly of the earth.^a Selah.
- 10 For the wrath of man shall praise thee,
The remainder of wrath shalt thou gird on.^b

^a Isa. xi. 4.^b Isa. lix. 17.

- 11 Vow and pay unto Jehovah your God :
Let all that are round about him bring presents unto him that is to be feared.
- 12 He cutteth off the spirit of princes :
He is terrible to the kings of the earth.

PSALM LXXVII.

For the chief Musician. After the manner of Jeduthun.*

A Psalm by Asaph.

- 1 WITH my voice I cried unto God ;
Yea, with my voice, unto God ; and he gave ear unto me.
- 2 In the day of my trouble, I sought my Lord ;
My hand was stretched out in the night, and ceased not ;
My soul refused to be comforted.
- 3 I remembered God, and was disquieted :
I complained and my spirit was overwhelmed. Selah.
- 4 Thou heldest mine eyelids *waking* :
I was so troubled that I could not speak.
- 5 I thought on the days of old, the years of
ages past ;
- 6 I remembered my song in the night :

* Job xxxv. 10.

I talked with mine own heart,
And my spirit made diligent search :

7 “ Will my Lord cast off for *all* ages ?

“ And will he take pleasure *in me* no more ?

8 “ Hath his loving-kindness ceased for ever ?

“ Hath *his* word failed to all generations ?

9 “ Hath God forgotten to be gracious ?

“ Hath he in anger shut up his tender
mercies ? ” Selah.

10 Then I said, “ This *is* mine infirmity :—

“ *There are* the years of the right hand of the
Most High.

11 “ I will bring to remembrance the acts of
Jah :

“ Yea, I will remember thy wonders* of old.

12 “ I will meditate also on all thy work,

“ And muse on thy deeds.”

13 Thy way, O God, *is* in holiness :

Who *is so* great a God as *our* God ?

14 Thou *art* the God that doeth wonders :

Thou didst make known thy strength among
the peoples.

15 Thou didst, with *thine* arm, redeem^a thy
people,

The children of Jacob and Joseph. Selah.

^a Ps. xix. 14 (*note*).

- 16 The waters saw thee, O God ; the waters saw
thee : they were afraid ;^a
Yea, the depths trembled.
- 17 The clouds poured out water,
The skies sent out a sound,
Thine arrows also went abroad.
- 18 The voice of thy thunder *was* in the whirl-
wind,
The lightnings lightened the world,
The earth trembled and shook.
- 19 Thy way *was* in the sea,
And thy paths in many waters,
And thy footsteps were not known.
- 20 Thou didst guide thy people like a flock,
By the hand of Moses and Aaron.

PSALM LXXVIII.

A didactic Poem by Asaph.

- 1 GIVE ear, O my people, to my law :
Incline your ears to the words of my mouth.
- 2 I will open my mouth in a parable :
I will pour forth dark sayings of old.^b
- 3 *Those things* which we have heard and known,
And our fathers have declared unto us,

^a Ps. cxiv. 3.^b Matt. xiii. 35.

- 4 We will not hide from their children,
Declaring unto the generation following,
The praises of Jehovah, and his might,
And his wonderful works that he hath done
- 5 For he established a testimony in Jacob,
And set a law in Israel,
Which he commanded our fathers
To make known to their children,
That the generation following might know
them, even the children that should be
born,
That they might rise up and declare them to
their children;—
- 7 That they might set their hope in God,
And not forget the acts of God,
But keep his commandments,—
- 8 That they might not be as their fathers,
A stubborn and rebellious generation,
A generation *that* set not their heart aright,
And whose spirit was not faithful with God.^a
- 9 The children of Ephraim,^b *being* armed, *and*
shooting with bows,
Turned back in the day of battle.
- 10 They kept not the covenant of God,
And refused to walk in his law ;

^a Ver. 37.^b Jer. vii. 12-15.

- 11 For they forgot his deeds,
And his wonderful works that he had shown
them.
- 12 In the sight of their fathers he did wonders,
In the land of Egypt, *in* the field of Zoan.
- 13 He divided the sea, and made them pass
through *it*,
And set the waters as a heap.
- 14 And he guided them with a cloud by day,
And all the night with the light of a fire.
- 15 He clave the rocks in the wilderness,
And gave *them* to drink abundantly as *out of*
the depths,
- 16 And brought streams out of the rock,
And caused waters to run down like rivers.
- 17 But they sinned yet more against him,
By rebelling against the Most High in the
desert.
- 18 For they proved God in their heart,
By asking food for their lust.
- 19 Yea, they spake against God; they said,
“Is God able to prepare a table in the wild-
erness?”
- 20 “Behold, he smote the rock, and the waters
gushed out,
“And the streams overflowed;
“Is he able to give bread also?”

“Can he provide flesh for his people?”

21 Therefore, when Jehovah heard *this*, he was
wroth,

And a fire was kindled against Jacob,
And anger also rose up against Israel ;

22 Because they believed not God,
And trusted not in his salvation.

23 Then he commanded the skies from above,
And opened the doors of heaven,

24 And rained down manna upon them to eat,
And gave them of the corn of heaven.

25 Every one did eat the bread of the mighty :
He sent them provision to the full.

26 He brought the east wind in the heavens,
And by his strength he led the south wind,

27 And rained down flesh upon them as dust,
And winged fowls as the sand of the sea,

28 And cast *them* into the midst of their camp,
Round about their dwellings.

29 So they did eat, and were well satisfied ;
For he brought them their own desire.

30 They were not estranged from their desire,
Their food was yet in their mouths,

31 When the anger of God rose up against them,
And slew their strong ones,
And cast down the young *men* of Israel.^a

^a Num. xi. 33.

- 32 For all this they sinned yet more,
And believed not his wonderful works ;
- 33 Therefore he consumed their days in vanity,
And their years in terror.
- 34 When he slew them, then they sought him,
Yea, they turned and sought early after God,
- 35 And remembered that God *was* their rock,
And God the Most High, their Redeemer ;^a
- 36 But they flattered him with their mouth,
And lied unto him with their tongue ;
- 37 For their heart was not stedfast with him,
Neither were they faithful in his covenant.
- 38 But he, *being* merciful, purged away^b *their*
iniquity, and destroyed *them* not :
Yea, many a time, turned he his anger away,
And did not stir up all his wrath ;
- 39 For he remembered that they *were but* flesh,
A wind that goeth forth, and returneth not
again.
- 40 How often did they rebel against him in
the wilderness,
And grieve him in the desert !
- 41 Yea, again and again they proved God,
And limited the Holy One of Israel.
- 42 They remembered not his hand,

^a Ps. xix. 14 (*note*).

^b Ps. lxy. 3.

- In the day when he redeemed them from the
adversary ;*
- 43 How he showed his signs in Egypt,
And his wonders in the field of Zoan,
- 44 And turned their rivers into blood,
So that they could not drink of their streams.
- 45 He sent flies among them, which devoured
them,
And frogs, which destroyed them ;
- 46 And he gave their increase unto the caterpillar,
And their labour unto the locust.
- 47 He destroyed their vines with hail,
And their sycamore trees with frost,
- 48 And gave over their cattle to the hail,
And their flocks to the lightnings.
- 49 He sent among them his wrathful anger,
Fury, and indignation, and trouble,
Sending angels of destruction *among them.*
- 50 He made a path for his anger :
He kept not back their soul from death,
But gave over their life to the pestilence,
- 51 And smote all the first-born in Egypt,
The beginning of *their* strength in the tents
of Ham ; ^a
- 52 But he brought forth his own people like sheep,
And led them in the wilderness like a flock,

^a Ps. cv. 36.

- 53 And guided them safely, so that they were
not afraid,
But the sea covered their enemies.
- 54 He brought them also to his holy border,
Even to the mountain which his right hand
had purchased.
- 55 And he cast out the nations from before them,
And divided them for an inheritance by line,
And made the tribes of Israel to dwell in
their tents.
- 56 Yet they proved and rebelled against God
the Most High,
And kept not his testimonies,
- 57 But turned back and transgressed like their
fathers :
They turned aside like a deceitful bow ;^a
- 58 For they provoked him to anger with their
high places,
And moved him to jealousy with their graven
images.
- 59 When God heard *it*, he was wroth,
And utterly rejected Israel,
- 60 And left the dwelling-place of Shiloh,^b
The tent *which* he had placed among men,
- 61 And delivered his strength into captivity,

^a Hos. vii. 16.^b Jer. vii. 12.

- And his glory into the hand of the adversary.^a
62 And he gave over his people to the sword
For he was wroth with his inheritance
63 The fire devoured his young men,
And his virgins were not praised *in marriage-*
song,
64 His priests fell by the sword,
And his widows wept not.
- 65 Then my Lord awoke as one that sleepeth,
And was as a mighty man that shouteth by
reason of wine,
66 And smote his adversaries in the hinder part ;^b
He put them to an everlasting reproach.
67 But he rejected the tent of Joseph,
And chose not the tribe of Ephraim,
68 But chose the tribe of Judah,
Even mount Zion which he loved.^c
69 And he built his sanctuary like high *places,*
And like the earth which he founded for ever.
70 And he chose David his servant,
And took him from the sheep-folds :
71 He brought him from following the ewes
great with young,
To feed Jacob his people,

^a 1 Sam. iv. 11-22.

^b 1 Sam. v. 6, 12.

^c Ps. lxxxvii. 2.

And Israel his inheritance.

- 72 So he fed them according to the integrity of
his heart,
And guided them by the skilfulness of his
hands.

PSALM LXXIX.

A Psalm by Asaph.

- 1 O GOD, the nations have come into thine
inheritance,
They have defiled thy holy temple,
They have made Jerusalem heaps,
2 They have given the dead bodies of thy
servants
To be food unto the fowls of the air,
The flesh of thy godly ones, unto the beasts
of the earth,
3 They have poured out their blood like water
Round about Jerusalem, and *there is* none to
bury *them*.
4 We have become a reproach to our neighbours,
A scorn and a derision to those that are round
about us.*
5 How long, O Jehovah? wilt thou be angry
for ever?
Shall thy jealousy burn like fire?

* Ps. xliv. 13.

- 6 Pour out thy wrath upon the nations that
know thee not,
And upon the kingdoms that call not upon
thy name;
- 7 For they* have devoured Jacob, and made
desolate his dwelling-place.^a
- 8 O remember not against us former ini-
quities;
Let thy tender mercies speedily meet us;
For we are brought exceedingly low.
- 9 Help us, O God of our salvation, for the
glory of thy name,
And deliver us, and purge away^b our sins, for
thy name's sake.
- 10 Wherefore should the nations say, "Where
is their God?"
Let the vengeance for thy servants' blood,
that hath been poured out,
Be known among the nations before our eyes.
- 11 Let the sighing of the prisoner come before
thee;
According to the greatness of thine arm,
preserve thou those that are appointed
to die:

^a Jer. x. 25.

^b Ps. lxxv. 3.

- 12 And render unto our neighbours, seven times
into their bosom,
Their reproach wherewith they have re-
proached thee, O my Lord.
- 13 So we thy people, and the sheep of thy
pasture,
Will give thee thanks for ever;
To all generations will we declare thy praise.

PSALM LXXX.

For the chief Musician. For the lilies.^a A testimony.

A Psalm by Asaph.

- 1 O SHEPHERD of Israel, give ear;
Thou that ledest Joseph like a flock:
Thou that dwellest *between* the cherubim,^b shine
forth.
- 2 Before Ephraim and Benjamin and Ma-
nasseh,^c
Stir up thy might,
And come for our salvation.
- 3 O God, bring us back,

^a Ps. xlv., *title*.

^b Exod. xxv. 22; Num. vii. 89; 1 Chron. xxviii. 18;
Ps. xcix. 1.

^c Num. ii. 17-24; x. 21-24.

And cause thy countenance to shine, and we
shall be saved.

4 O Jehovah, God of Hosts,

How long wilt thou be angry against the
prayer of thy people?

5 *How long* wilt thou feed them with the bread
of tears,

And give them tears to drink by measure?

6 Thou makest us a strife unto our neighbours,
And our enemies have *us* in derision among
themselves.

7 O God of Hosts, bring us back,

And cause thy countenance to shine, and we
shall be saved.

8 Thou didst bring a vine out of Egypt,

Thou didst cast out the nations and plant it.^a

9 Thou didst prepare *room* before it,

And it took deep root, and filled the land.

10 The mountains were covered with the shadow
of it,

And its branches *were like* the cedars of God.^b

11 It sent out its boughs unto the sea,

And its shoots unto the river.

^a Ps. xliv. 2.

^b Ps. civ. 16.

- 12 Why hast thou *then* broken down its fences,
So that all who pass by the way do pluck it ?
- 13 The boar out of the forest doth waste it,
And the wild beast of the field doth feed on it.
- 14 O God of Hosts, return, we beseech thee ;
Behold from heaven, and see,
And visit this vine,
- 15 Even the plant which thy right hand did
plant ;
Yea, *look* upon the son^a *whom* thou didst
strengthen for thyself.
- 16 *It is* burned with fire, *it is* cut down :
They perish at the rebuke of thy counte-
nance.
- 17 Let thy hand be upon the man of thy right
hand,
Upon the son of man *whom* thou didst
strengthen for thyself ;
- 18 So will we not go back from thee.
Revive us, and we will call upon thy name.
- 19 O Jehovah, God of Hosts, bring us back,
Cause thy countenance to shine, and we shall
be saved.

^a Hos. xi. 1.

PSALM LXXXI.

For the chief Musician. After the Gittite manner. By
Asaph.

- 1 SHOUT for joy unto God our strength :
Make a joyful noise unto the God of Jacob.
- 2 Take a psalm, and bring hither the timbrel,
The pleasant harp, with the lyre.
- 3 Blow the cornet in the new moon,
In the time appointed, on our feast day ; ^a
- 4 For this *was* a statute for Israel,
A judgment of the God of Jacob,
- 5 A testimony, which he set in Joseph,
When he went out through the land of Egypt.

I heard a language *that* I knew not.^b

- 6 I removed his back from the burden :
His hands passed from the baskets.
- 7 Thou calledst in trouble, and I delivered thee ;
In the secret place^c of thunder I answered
thee :
I tried thee at the waters of Meribah.^d
Selah.
- 8 *I said*, " Hear, O my people, and I will testify
unto thee :

^a Num. x. 10 ; xxviii. 11.

^b Ps. cxiv. 1.

^c Ps. xviii. 11.

^d Num. xx. 13.

- “ O Israel, if thou wilt hear me.*
- 9 “ There shall be no strange god with thee ;
“ Neither shalt thou worship any strange god.
- 10 “ *I am* Jehovah thy God,
“ That brought thee up from the land of
Egypt :
“ Open thy mouth wide, and I will fill it.”
- 11 But my people would not hear my voice,
And Israel would not obey me ;
- 12 Therefore I gave them up unto their own
heart's stubbornness,
That they might walk in their own counsels.
- 13 O that my people would hear me,
That Israel would walk in my ways !
- 14 I would soon bring down their enemies,
And turn my hand against their adversaries ;
- 15 Those that hate Jehovah should submit them-
selves unto him,
And their time should endure for ever,
- 16 And he would feed them with the finest of
the wheat,
And with honey out of the rock would I
satisfy thee.

* Ps. l. 7.

PSALM LXXXII.

A Psalm by Asaph.

- 1 GOD standeth in the congregation of God;
He judgeth in the midst of the gods.^a
- 2 “ How long will ye judge unjustly,
“ And accept the persons of the wicked ? Selah.
- 3 “ Judge the poor and fatherless one,
“ Do justice to the afflicted and lacking one,
- 4 “ Deliver the poor and needy one,
“ Deliver *him* out of the hand of the wicked.
- 5 “ They know not, neither do they under-
stand ;
“ They walk on in darkness :
“ All the foundations of the earth are moved.
- 6 “ I myself have said, ‘ Ye *are* gods,’^b
“ ‘ And all of you, sons of the Most High ;’
- 7 “ But verily ye shall die like men,
“ And fall like one of the princes.”
- 8 Rise up, O God, judge the earth ;
For it is thou that shalt inherit all nations.

^a Exod. xxi. 6 ; xxii. 7, 8, 28.^b John x. 34, 35.

PSALM LXXXIII.

. A Song. **A Psalm** by Asaph.

- 1 O GOD, let there not be silence with thee:
Keep not silence, and be not still, O God ;
- 2 For, lo, thine enemies make a noise,
And those that hate thee lift up the head.
- 3 They take crafty counsel against thy people,
And consult together against thy hidden
ones.
- 4 They have said, " Come, and let us cut them
off from *being* a nation,
" That the name of Israel be no more remem-
bered."
- 5 For they have consulted together with one
consent,
They have made a covenant against thee :—
- 6 The tents of Edom, and the Ishmaelites,
Moab, and the Hagarenes,
- 7 Gebal, and Ammon, and Amalek,
Philistia, with the inhabitants of Tyre.
- 8 The Assyrian^a also is joined with them ;
They have become an arm to the children of
Lot. Selah.
- 9 Do to them as *to* the Midianites,^b

^a Micah v. 5, 6.^b Judges vii. 21, 22 ; Isa. x. 26.

As *to* Sisera, as *to* Jabin, at the river
Kishon;^a

10 They were destroyed at En-dor,
They became dung for the ground.

11 Make them, *even* their princes, like Oreb and
like Zeeb;^b

Yea, like Zebah and like Zalmunna,^c all their
rulers,

12 Who have said, "Let us take possession for
ourselves,

"Of the habitations of God."

13 O my God, make them like chaff,
Like stubble before the wind.

14 As the fire burneth a forest,
And as the flame burneth up mountains,

15 So pursue them with thy tempest,
And terrify them with thy storm.

16 Fill their faces with shame,
That they may seek thy name, O Jehovah.

17 Let them be ashamed and terrified for ever;
Yea, let them be confounded and perish,

18 And let them know that thou, whose name
alone is Jehovah,^d

Art the Most High over all the earth.^e

^a Judges iv. 7; v. 21.

^b Judges vii. 25.

^c Judges viii. 12, 21.

^d Deut. vi. 4.

^e Ps. xcvii. 9.

PSALM LXXXIV.

For the chief Musician. After the Gittite manner. For the sons of Korah. **A Psalm.**

- 1 HOW lovely is thy dwelling-place, O Jehovah of Hosts !
- 2 My soul longeth, yea, even fainteth for the courts of Jehovah :
My heart and my flesh shout for joy unto the living God.
- 3 Yea, the sparrow findeth a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars,* O Jehovah of Hosts, my King and my God.
- 4 Blessed *are* those that dwell in thy house ;
they are continually praising thee. Selah.
- 5 Blessed *is* the man whose strength *is* in thee ; in their hearts *are* the ways ;
- 6 Passing through the valley of weeping, they make it a spring ;
The rain also covereth *it* with blessings.
- 7 They go from might to might :
Every one of them appeareth before God in Zion.

* Ps. xxvi. 6, 7, 8 ; xliii. 3, 4.

- 8 O Jehovah, God of Hosts, hear my prayer :
Give ear, O God of Jacob. Selah.
- 9 Behold our shield, O God,
And look upon the face of thine anointed one
- 10 For a day in thy courts *is* better than a
thousand ;
I had rather be a door-keeper in the house of
my God,
Than dwell in the tents of wickedness.
- 11 For God Jehovah *is* a sun and shield,
Jehovah will give grace and glory ;
No good *thing* will he withhold from those
that walk *after a perfect manner*.^a
- 12 O Jehovah of Hosts,
Blessed *is* the man that trusteth in thee.

PSALM LXXXV.

For the chief Musician. For the sons of Korah. **A**
Psalm.

- 1 O JEHOVAH, thou hast taken pleasure in
thy land,
Thou hast brought back the captivity of Jacob,
- 2 Thou hast forgiven the iniquity of thy people,
Thou hast covered^b all their sin, Selah.

^a Ps. xv. 2.

^b Ps. xxxii. 1.

- 3 Thou hast taken away all thy fury,
Thou hast turned *thyself* from thy wrathful
anger.
- 4 Bring us back, O God of our salvation,
And cause thy displeasure with us to cease.
- 5 Wilt thou be angry with us for ever?
Wilt thou continue thine anger to all genera-
tions?
- 6 Wilt thou not revive us again,
That thy people may be glad in thee?
- 7 Show us thy loving-kindness, O Jehovah,
And give us thy salvation.
- 8 I will hear what God Jehovah will speak;
For he will speak peace to his people, and to
his godly ones;
But let them not turn again to folly.*
- 9 Truly his salvation *is* near to those that
fear him,
That glory may dwell in our land.
- 10 Loving-kindness and truth have met to-
gether:
Righteousness and peace have kissed *each
other*.
- 11 Truth shall spring out of the earth,

* John viii. 11.

And righteousness shall look down from
heaven.

- 12 Yea, Jehovah shall give that which is good,
And our land shall yield her increase :
13 Righteousness shall go before him ;
And direct his steps in the way.

PSALM LXXXVI.

A Prayer by David.

- 1 INCLINE thine ear, O Jehovah : answer
me ;
For I *am* afflicted and needy.
2 Keep my soul ; for I *am* a godly one :^a
O thou my God, save thy servant that trusteth
in thee.
3 Be gracious unto me, O Jehovah ;*
For upon thee do I call all the day.
4 Make glad the soul of thy servant ;
For unto thee, O my Lord, do I lift up my
soul.
5 For thou, O my Lord, *art* good, and for-
giving,^b
And great in loving-kindness unto all that
call upon thee.
6 Give ear, O Jehovah, to my prayer,

^a Ps. xxxviii. 28 ; xcvii. 10.

^b Neh. ix. 17 ; Ps. cxxx. 4 ; Dan. ix. 9.

And attend unto the voice of my supplications.

- 7 In the day of my trouble I call upon thee ;
for thou wilt answer me.

- 8 Among the gods *there is* none like unto
thee, O my Lord ;

Neither *are there any works* like unto thy
works.

- 9 All the nations that thou hast made shall
come,

And worship before thee,^a O my Lord, and
honour thy name ;

- 10 For thou *art* great, and doest wonderful
works :

Thou *art* God alone.

- 11 Teach me, O Jehovah, thy way ; I will
walk in thy truth.

Unite^b my heart to fear thy name.

- 12 I will give thee thanks, O my Lord, my God,^c
with my whole heart,

And will honour thy name for ever ;

- 13 For great *is* thy loving-kindness to me,
And thou hast delivered my soul from the
lowest hades.^d

^a Rev. xv. 4.

^b Ps. xii. 2 ; James i. 8.

^c Ps. xxxviii. 15.

^d Ps. vi. 5 (*note*).

- 14 O God, the proud have risen up against me,
And a congregation of oppressors have sought
after my soul,
And have not set thee before them.^a
- 15 But thou, O my Lord, *art* a God merciful and
gracious,
Slow to anger, and great in loving-kindness
and truth.
- 16 O turn unto me, and be gracious unto me ;
Give thy strength unto thy servant,
And save the son of thy handmaid.
- 17 Show me a sign for good,
That those that hate me may see *it*, and be
ashamed ;
Even because thou, O Jehovah, hast helped
me and comforted me.

PSALM LXXXVII.

For the sons of Korah. **A Psalm.** A Song.

- 1 HIS foundation *is* in the holy mountains :
2 Jehovah loveth the gates of Zion^b
More than all the dwelling-places of Jacob.
- 3 Glorious things are spoken of thee,
O city of God. Selah.

^a Ps. liv. 3.

^b Ps. lxxviii. 68.

- 4 "I will make mention of Egypt and Babylon^a
among those that know me;
"Behold, Philistia, and Tyre, with Ethiopia,—
"This *people* hath been born there."
- 5 So of Zion it shall be said, "Divers sorts of
men have been born in her,
"And the most High himself shall establish
her."
- 6 Jehovah shall count, when he writeth down
the peoples,
"This *people* hath been born there."^b
Selah.
- 7 Singers as well as musicians,—
All my springs *are* in thee.

PSALM LXXXVIII.

A Song. A Psalm. For the sons of Korah. For the chief Musician. On the Mahalath^c for singing. **A didactic Poem** by Heman the Ezrahite.^d

- 1 O JEHOVAH, God of my salvation,
I cry day *and* night before thee.
- 2 Let my prayer come before thee,
Incline thine ear unto my cry;

^a Isa. xix. 23-25.

^b Isa. ii. 1-4; Zech. viii. 22. '

^c A kind of harp, Ps. liii., *title*.

^d 1 Kings iv. 31; 1 Chron. ii. 6.

- 3 For my soul is full of troubles,
And my life draweth near unto hades,^a
- 4 I am counted with those that descend into
the pit;
I am as a man without strength,
5 Free among the dead,
As the slain that lie in the grave,
Whom thou rememberest no more,
And as to them, they are cut off from thy
hand.
- 6 Thou hast laid me in the lowest pit,
In darkness, in the depths.
- 7 Thy wrath lieth hard upon me,
And thou hast afflicted *me* with all thy
waves.^b Selah.
- 8 Thou hast put mine acquaintance far from
me;
Thou hast made me an abomination unto
them,
I am shut up, and cannot go forth.
- 9 Mine eye mourneth by reason of affliction :
I call upon thee, O Jehovah, every day,
I stretch out my hands unto thee.
- 10 Wilt thou do wonders for the dead ?

^a Ps. vi. 5 (*note*).^b Ps. xlii. 7.

- Shall the departed rise up *and* give thee
thanks? Selah.
- 11 Shall thy loving-kindness be declared in the
grave?
And thy faithfulness in *the place of* destruc-
tion?
- 12 Shall thy wonders be known in *the place of*
darkness?
And thy righteousness in the land of forget-
fulness?
- 13 But as for me, unto thee, O Jehovah, do I
cry;
And in the morning my prayer cometh before
thee.
- 14 Why, O Jehovah, dost thou cast off my soul?
Why dost thou hide thy face from me?
- 15 I *am* afflicted and *ready* to die from *my*
youth up :
While I suffer thy terrors, I am distracted.
- 16 Thy wrath goeth over me :
Thy terrors destroy me ;
- 17 They compass me about like water all the
day,
They surround me together.
- 18 Lover and companion hast thou put far from
me,
And mine acquaintance *into* darkness.

PSALM LXXXIX.

A didactic Poem by Ethan the Ezrahite.^a

- 1 I WILL sing of the loving-kindnesses of
Jehovah for ever:
With my mouth will I make known thy faith-
fulness to all generations;
- 2 For I have said, Loving-kindness shall be
built up for ever:
In the very heavens wilt thou establish thy
faithfulness.
- 3 "I have made a covenant with my chosen
one,
"I have sworn unto David my servant,—
- 4 "For ever will I establish thy seed,
"And build up thy throne to all generations."^b
Selah.
- 5 And the heavens shall praise thy wonders,
O Jehovah,
Even thy faithfulness, in the assembly of the
holy ones;
- 6 For who in the sky can be compared unto
Jehovah?

^a 1 Kings iv. 31; 1 Chron. ii. 6.

^b Vers. 29, 36; 1 Chron. xvii. 11-14.

- Who* among the children of the gods^a is like
unto Jehovah?
- 7 A very dreadful God in the assembly of the
holy ones,
And terrible above all *that are* round about
him.
- 8 O Jehovah, God of Hosts,
Who *is* like unto thee, the strong Jah,
With thy faithfulness round about thee? ^b
- 9 Thou rulest the raging of the sea;
When it lifteth up its billows, it is thou that
stillest them.
- 10 It is thou that hast broken Egypt in pieces,
as one that is slain;
Thou hast scattered thine enemies with thy
strong arm.
- 11 The heavens *are* thine, the earth also *is*
thine:
As for the world and the fulness thereof, it is
thou that hast founded them.
- 12 The north and the south, it is thou that hast
created them:
Tabor and Hermon shout for joy at thy name.
- 13 Thou hast a mighty arm;
Strong is thy hand, exalted thy right hand.

^a Ps. xxix. 1; Exod. xv. 11; Ps. lxxxvi. 8.

^b Rev. iv. 3.

- 14 Righteousness and judgment *are* the foundation of thy throne;^a
Loving-kindness and truth go before thy face.
- 15 Blessed *is* the people that know the joyful sound :
They shall walk, O Jehovah, in the light of thy countenance,
- 16 In thy name shall they rejoice all the day,
And in thy righteousness shall they be exalted;
- 17 For thou *art* the glory of their strength,
And in thy favour shall our horn be exalted ;*
- 18 For of Jehovah *is* our shield,
And of the Holy one of Israel *is* our King.
- 19 Then thou spakest in vision to thy godly one,
And saidst, “ I have laid help upon *one that is* mighty,
“ I have exalted *one* chosen out of the people.
- 20 “ I have found David^b my servant,
“ With my holy oil have I anointed him ;
- 21 “ With whom my hand shall be established,
“ Mine arm also shall strengthen him.
- 22 “ No enemy shall exact upon him,
“ Nor shall *any* child of iniquity afflict him ;

^a Ps. xcvii. 2.^b Acts xiii. 22.

- 23 "And I will beat down his adversaries before
him,
"And smite those that hate him.
- 24 "And my faithfulness and my loving-kind-
ness *shall be* with him,
"And in my name shall his horn be exalted.
- 25 "And I will set his hand in the sea,
"And his right hand in the rivers.
- 26 "He shall cry unto me, 'Thou *art* my father,
" 'My God, and the Rock of my salvation.'
- 27 "Also I will make him *my* first-born,
"The highest of the kings of the earth.
- 28 "For ever will I keep for him my loving-
kindness,
"And my covenant shall stand fast with him ;
- 29 "And I will set up for ever his seed,
"And his throne as the days of heaven.
- 30 "If his sons forsake my law,
"And walk not in my judgments ;
- 31 "If they break my statutes,
"And keep not my commandments ;
- 32 "Then will I visit their transgression with
the rod,
"And their iniquity with strokes ;
- 33 "But my loving-kindness will I not take
from him,^a

^a 2 Sam. vii. 14, 15.

“Nor violate my faithfulness.

34 “My covenant will I not break,

“Nor change the thing that is gone out of
my lips.

35 “Once have I sworn by my holiness ;

“I will not lie unto David.

36 “His seed shall endure for ever,

“And his throne as the sun before me.

37 “It shall be established for ever as the moon,

“And *as* the faithful witness in the sky.”

Selah.

38 But thou hast cast off and rejected,

Thou hast been wroth with thine anointed one.

39 Thou hast made void the covenant of thy
servant,

Thou hast profaned his crown, *and cast it*
down to the earth.

40 Thou hast broken down all his fences,

Thou hast made his strong-holds a ruin.

41 All that pass by the way spoil him :

He is a reproach to his neighbours.

42 Thou hast exalted the right hand of his
adversaries,

Thou hast made glad all his enemies.

43 Thou hast also turned the edge of his sword,

And hast not made him to stand in the battle.

44 Thou hast made his brightness to cease,

- And cast his throne down to the earth.
- 45 The days of his youth hast thou shortened :
Thou hast covered him with shame. Selah.
- 46 How long, O Jehovah ? wilt thou hide
thyself for ever ?
Shall thy wrath burn like fire ?
- 47 Remember, as regards me, what *my* life is.^a
Wherefore hast thou created all the children
of men in vain ?
- 48 What man *is there that* shall live, and not see
death,
That shall deliver his soul from the power of
hades ? ^b Selah.
- 49 Where *are* thy former loving-kindnesses, O
my Lord ?
Thou hast sworn unto David in thy faithfulness.
- 50 Remember, O my Lord, the reproach of thy
servants,
Which I bear in my bosom, *even the reproach*
of all the many peoples,
- 51 Wherewith thine enemies, O Jehovah, have
reproached,
Wherewith they have reproached the footsteps
of thine anointed one.
- 52 Blessed *be* Jehovah for ever. Amen, and Amen.

^a Ps. xxxix. 5.^b Ps. vi. 5 (*note*).

PART IV.

PSALM XC.

A Prayer by Moses, the man of God.

- 1 O MY Lord, thou hast been our habitation
Throughout all generations.
- 2 Before the mountains were brought forth,
Yea, *before* the earth and the world were
formed,
And for ever and ever, thou *art* God.
- 3 Thou causest man to return to dust,
And sayest, "Return, ye children of men,"
- 4 Though a thousand years in thine eyes
Are but as yesterday when it is passed,
And *as* a watch in the night.
- 5 Thou sweepest them away: they are *like* a
sleep.
They are like grass *which* groweth up in the
morning;
- 6 In the morning it flourisheth and groweth up,
In the evening it droopeth and withereth.
- 7 For we are consumed by thine anger,
And by thy wrath are we terrified.

- 8 Thou settest our iniquities before thee,
Our hidden* *sins* in the light of thy countenance.
- 9 For all our days pass away in thy fury :
We spend our years as a tale *that is told*.
- 10 As for the days of our years, they *are* three-score years and ten ;
And if, by reason of might, *they be* fourscore years,
Yet *is* their strength toil and sorrow ;
For it quickly passeth, and we fly away.
- 11 Who knoweth the strength of thine anger,
Or, according to the fear due to thee, thy fury ?
- 12 So teach *us* to number our days,
That we may apply *our* hearts unto wisdom.
- 13 Return, O Jehovah,—how long ?
And let it repent thee^a concerning thy servants.
- 14 O satisfy us early with thy loving-kindness,
That we may shout for joy and be glad all our days.
- 15 Make us glad according to the days *wherein* thou hast afflicted us,
And the years *wherein* we have seen evil.
- 16 Let thy work appear unto thy servants,
And *let* thine honour *be* upon their children.

^a Ps. cxxxv. 14.

- 17 Yea, let the beauty of Jehovah our God be
upon us,
And establish thou the work of our hands
upon us ;
Yea, the work of our hands, establish thou it.

PSALM XCI.

- 1 HE that dwelleth in the secret place of
the Most High,
Shall abide under the shadow of the Almighty.
- 2 To Jehovah I say, "*Thou art* my refuge
and my fortress,
"My God, in whom I trust."
- 3 Surely, he himself will deliver thee
From the snare of the fowler, *and* the destruc-
tive pestilence.
- 4 He will cover thee with his feathers,
And under his wings shalt thou take refuge :
His truth *shall be thy* shield and buckler.
- 5 Thou shalt not fear the terror by night,
Nor the arrow *that* flieth by day,
- 6 *Nor* the pestilence *that* walketh in darkness,
Nor the plague *that* wasteth at noonday.
- 7 A thousand shall fall at thy side, and ten
thousand at thy right hand,

But it shall not come near thee.

- 8 Only with thine eyes shalt thou behold,
And see the recompence of the wicked.

- 9 Because *thou sayest*, "Thou, O Jehovah, art
my refuge,"

And makest the Most High thy habitation,^a

- 10 There shall no evil befall thee,^b
Neither shall any stroke come near thy tent ;
11 For he will command his angels concerning thee,
To keep thee in all thy ways ;
12 They shall bear thee up in *their* hands,
Lest thou smite thy foot against a stone ;^c
13 Thou shalt tread upon the lion and the adder,
The young lion and the serpent shalt thou
trample *under foot*.

- 14 Because he hath set his love upon me,
therefore will I deliver him :

I will set him on high, because he hath known
my name.

- 15 He shall call upon me, and I will answer him ;
I *will be* with him in trouble ;
I will deliver him, and honour him ;
16 With everlasting days will I satisfy him,
And show him my salvation.

^a Ver. 2.

^b Prov. xii. 21.

^c Matt. iv. 5, 6 ; Luke iv. 9-11.

PSALM XCII.

A Psalm. A Song for the Sabbath day.

- 1 *IT is a good thing* to give thanks unto
Jehovah,
And to sing praises to thy name, O Most
High,
- 2 To show forth thy loving-kindness in the
morning,
And thy faithfulness at night,
- 3 With the ten stringed instrument, and with
the lyre,
With the solemn sound of the harp ;
- 4 For thou hast made me glad, O Jehovah,
through thy work,
I will shout for joy because of the works of
thy hands.
- 5 How great are thy works, O Jehovah !
How exceedingly deep are thy devices !
- 6 A brutish man knoweth not,
Neither doth a fool understand this,—
- 7 When the wicked flourish as the grass,
And all the workers of iniquity blossom,
It is that they may be destroyed for ever.
- 8 But thou, O Jehovah, *art* on high for ever ;
- 9 For lo, thine enemies, O Jehovah,
For lo, thine enemies shall perish,

- All the workers of iniquity shall be scattered ;
10 But my horn shalt thou exalt like *the horns of*
a buffalo,
I shall be anointed with fresh oil ;
11 Mine eyes also shall see *my desire* upon mine
enemies,
And mine ears shall hear *my desire* upon the
evil-doers that rise up against me.
- 12 The righteous one shall flourish like the
palm tree,
He shall grow like a cedar in Lebanon.
13 Those that are planted in the house of
Jehovah,
Shall flourish in the courts of our God.
14 They shall still bring forth *fruit* in old age,
They shall be full of sap and green,
15 To show that Jehovah *is* upright :
He is my rock, and *there is* no iniquity in him.

PSALM XCIII.

- 1 JEHOVAH is King : he hath clothed
himself with majesty ;
Jehovah hath clothed himself with strength,
wherewith he hath girded himself.
The world also is established, that it cannot
be moved.

- 2 Thy throne *is* established of old :
Thou *art* from everlasting.
- 3 The rivers ^a have lifted up, O Jehovah,
The rivers have lifted up their voice :
The rivers lift up their roaring.
- 4 Jehovah on high *is* mightier
Than the voices of many waters ;
Yea, than the mighty waves of the sea.
- 5 Thy testimonies are exceedingly faithful.
Holiness becometh thy house,
O Jehovah, to everlasting days.

PSALM XCIV.

- 1 O JEHOVAH, God of vengeance,
O God of vengeance, shine forth.
- 2 Lift up thyself, thou judge of the earth :
Render a recompence unto the proud.
- 3 How long shall the wicked, O Jehovah,
How long shall the wicked rejoice ?
- 4 *How long* shall they pour forth *and* speak
hard things ?
How long shall all the workers of iniquity
boast themselves ?
- 5 They break in pieces thy people, O Jehovah,
And afflict thine inheritance ;

^a Isa. viii. 7.

- 6 They slay the widow and the stranger,
And kill the fatherless,
7 And say, "Jah doth not see,
"Neither doth the God of Jacob consider *it*."

- 8 Consider, *ye* brutish among the people :
And, *ye* fools, when will ye understand ?
9 He that planted the ear, shall he not hear ?
He that formed the eye, shall he not see ?
10 He that chasteneth the nations, shall not he
rebuke ?
He that teacheth man knowledge,—
11 Jehovah knoweth the devices of man,
That they *are* vanity.^a
- 12 Blessed *is* the man whom thou chastenest,
O Jah,
And teachest out of thy law,
13 To give him rest in the days of evil,
Until the pit be digged for the wicked one ;
14 For Jehovah will not leave his people,
Neither will he forsake his inheritance ;^b
15 But *it is* until righteousness shall return unto
judgment,
And all the upright in heart after him.

^a 1 Cor. iii. 20.

^b 1 Sam. xii. 22.

16 Who will rise up for me against the evil-doers ?

Who will stand up for me against the workers of iniquity ?

17 Unless Jehovah *had been* my help,
My soul had soon dwelt in silence :

18 When I said, " My foot is moved,"
Thy loving-kindness, O Jehovah, sustained me.

19 In the abundance of my thoughts within me,
Thy comforts delighted my soul.

20 Shall the throne of wickedness be joined to thee,

Which frameth mischief by a statute ?

21 They gather themselves together against the soul of the righteous one,
And condemn the innocent blood.

22 But Jehovah is my high tower,
And my God *is* the rock of my refuge ;

23 And he will render unto them their iniquity,
And will destroy them for their wickedness ;
Yea, Jehovah our God will destroy them.

PSALM XCV.

- 1 O COME, let us shout for joy unto Jehovah,
Let us make a joyful noise unto the rock of
our salvation,
- 2 Let us come before his presence with thanks-
giving,
And make a joyful noise unto him with songs ;
- 3 For Jehovah *is* a great God,
And a great King above all gods ;
- 4 In whose hand *are* the deep places of the
earth,
The heights of the mountains *are* his also ;
- 5 Whose *is* the sea, for it is he that made it,
And his hands formed the dry *land*.
- 6 O come, let us worship and fall down,
Let us kneel before Jehovah our Maker ;
- 7 For he *is* our God,
And we *are* the people of his pasture, and the
sheep of his hand.
- 8 To-day, if ye will hear his voice,^a
Harden not your heart, as at Meribah,
As *in* the day of Massah, in the wilderness,^b

^a Ps. lxxxi. 8.^b Exod. xvii. 7.

- 9 When your fathers proved me ;
They tried me, though they saw my work.
- 10 Forty years long was I grieved with *this*
generation,
And said, " They *are* a people that go astray
in *their* heart ;
" And as for them they know not my ways ;"
- 11 Wherefore I sware in mine anger,
" They shall not come into my rest." ^a

PSALM XCVI.^b

- 1 SING unto Jehovah a new song,
Sing unto Jehovah, all the earth,
- 2 Sing unto Jehovah, bless his name,
Publish his salvation from day to day.
- 3 Declare his glory among the nations,
His wonderful works among all the peoples ;
- 4 For great *is* Jehovah, and exceedingly to be
praised,
Terrible *is* he above all gods ;
- 5 For all the gods of the peoples are idols,
But Jehovah made the heavens.
- 6 Majesty and honour *are* before him,

^a Heb. iii. 7-11 ; iv. 3, 5.^b 1 Chron. xvi. 23-33.

Strength and glory *are* in his sanctuary.

- 7 Give unto Jehovah, O ye families of the
peoples,
Give unto Jehovah glory and strength.
- 8 Give unto Jehovah the glory *due unto* his
name :
Bring an offering and come into his courts.
- 9 Worship Jehovah in the beauty of holiness :^a
Tremble at his presence all the earth.
- 10 Say among the nations, "Jehovah is King ;
"The world also is established, that it cannot
be moved ;"^b
"He will judge the peoples with equity."
- 11 Let the heavens be glad, and let the earth
rejoice,
Let the sea roar, and the fulness thereof,
- 12 Let the field rejoice, and all that *is* therein.
Then shall all the trees of the forest shout for
joy
- 13 Before Jehovah ; for he is come,
For he is come to judge the earth :
He will judge the world with righteousness ;
And the peoples with his faithfulness.

^a Ps. xxix. 1, 2.

^b Ps. xciii. 1.

PSALM XCVII.

- 1 JEHOVAH is King : let the earth rejoice,
Let the many isles *thereof* be glad.
- 2 Clouds and darkness *are* round about him :
Righteousness and judgment *are* the founda-
tion of his throne.^a
- 3 A fire goeth before him,
And burneth up his adversaries round about.
- 4 His lightnings lightened the world :
The earth saw and trembled.
- 5 The mountains melted like wax **at** the pre-
sence of Jehovah,^b
At the presence of the Lord of all the earth.
- 6 The heavens showed forth his righteousness,^c
And all the peoples saw his glory.
- 7 Let all those be ashamed that serve graven
images,
That glory in idols.
Worship him, all *ye* angels.^d
- 8 Zion heard and was glad,
And the daughters of Judah rejoiced,

^a Ps. lxxxix. 14.^b Micah i. 3, 4.^c Ps. l. 6.^d Heb. i. 6 ; Ps. viii. 5 ; cxxxviii. 1.

- Because of thy judgments, O Jehovah ;
9 For thou, O Jehovah, *art* the Most High over
all the earth ;
Thou art exceedingly exalted above all gods.
- 10 Ye that love Jehovah, hate evil :
He keepeth the souls of his godly ones,
He delivereth them out of the hand of the
wicked.
- 11 Light is sown for the righteous one,
And gladness for the upright in heart.
- 12 Be glad in Jehovah, *ye* righteous,
And give thanks unto his holy name.^a

PSALM XCVIII.

A Psalm.

- 1 SING unto Jehovah a new song ;
For he hath done wonderful things.
His own right hand and his own holy arm
have brought salvation unto him.^b
- 2 Jehovah hath made known his salvation ;
Before the eyes of the nations hath he openly
showed his righteousness.

^a Ps. xxx. 4.^b Isa. lix. 16 ; lxiii. 5.

- 3 He hath remembered his loving-kindness and
his faithfulness toward the house of
Israel :

All the ends of the earth have seen the salva-
tion of our God.^a

- 4 Make a joyful noise unto Jehovah, all the
earth :

Make a loud noise, and shout for joy, and
sing praises.

- 5 Sing praises to Jehovah with the harp,
With the harp, and the voice of a psalm.

- 6 With trumpets, and the sound of the cornet,
Make a joyful noise before the King Jehovah.^b

- 7 Let the sea roar, and the fulness thereof,
The world, and those that dwell therein.

- 8 Let the rivers clap *their* hands :
Let the mountains shout for joy together

- 9 Before Jehovah ; for he is come to judge the
earth,

He will judge the world with righteousness,
And the peoples with equity.

^a Isa. lii. 10.

^b Isa. vi. 5 ; John xii. 41.

PSALM XCIX.

- 1 JEHOVAH is King, let the peoples trem-
ble :
He dwelleth *between* the cherubim,^a let the
earth be moved.
- 2 Jehovah in Zion *is* great ;
And he *is* exalted above all the peoples.
- 3 Let them give thanks unto thy great and
terrible name.^b
He *is* holy.
- 4 Also the King's strength loveth judgment.^c
Thou hast established equity,
Thou hast executed judgment and righteous-
ness in Jacob.
- 5 Exalt ye Jehovah, our God,
And worship at his footstool.
He *is* holy.
- 6 Moses and Aaron among his priests,
And Samuel, among those that call upon his
name :
They called upon Jehovah, and he answered
them ;

^a Ps. lxxx. 1.^b Neh. i. 5.^c Ps. xxxvii. 28 ; Isa. lxi. 8.

- 7 In the pillar of cloud he spake unto them :
They kept his testimonies, and the statute
that he gave them.
- 8 O Jehovah, our God, thou didst answer
them :
A forgiving God wast thou unto them,
But thou tookest vengeance on their deeds.
- 9 Exalt ye Jehovah, our God,
And worship at his holy mountain ;
For Jehovah our God *is* holy.

PSALM C.

A Psalm for Thanksgiving.

- 1 MAKE a joyful noise unto Jehovah, all the
earth ;
- 2 Serve Jehovah with gladness ;
Come before him with singing.
- 3 Know ye that Jehovah is God :
It is he that hath made us, and not we our-
selves ;
We are his people, and the sheep of his pasture.
- 4 Come into his gates with thanksgiving,
And into his courts with praise,
Give thanks unto him, *and* bless his name ;
- 5 For Jehovah *is* good ; his loving-kindness
endureth for ever,
And his faithfulness unto all generations.

PSALM CI.

A Psalm by David.

- 1 OF loving-kindness and of judgment will I
sing : unto thee, O Jehovah, will I sing
praises.
- 2 I will behave myself wisely in a perfect way.
O when wilt thou come unto me ?
I will walk within my house in the integrity
of my heart.
- 3 I will set no wickedness before mine eyes :
I hate the work of those that turn aside ; it
shall not cleave to me.
- 4 A froward heart shall depart from me : I will
not know an evil *person*.
- 5 Whoso in secret slandereth his neighbour,
him will I destroy.
Whoso hath haughty eyes and a proud heart,
him will I not suffer.
- 6 Mine eyes *shall be* upon the faithful of the
land, that they may dwell with me.
He that walketh in a perfect way, he shall
minister unto me.
- 7 He that worketh deceit shall not dwell within
my house ;
He that speaketh falsehoods shall not be
established before mine eyes.

- 8 Every morning^a will I destroy all the wicked
of the land,
That I may cut off from the city of Jehovah
all the workers of iniquity.^b

PSALM CII.

A Prayer by the afflicted one when he was overwhelmed,
and poured out his complaint before Jehovah.

- 1 HEAR my prayer, O Jehovah,
And let my cry come unto thee.
2 Hide not thy face from me.
In the day of my trouble, incline thine ear
unto me :
In the day *that* I call, answer me speedily.
3 For my days are consumed like* smoke,
And my bones are dried up like fire-wood ;
4 My heart is smitten and withered like grass,
For I have forgotten to eat my bread.
5 By reason of the voice of my groaning, my
bones cleave to my flesh.
6 I am like the pelican of the wilderness,
I am like the owl of desolate places,
7 I watch, and am like a sparrow alone upon
the house-top.
8 All the day mine enemies reproach me ;

^a Jer. xxi. 12 ; Zeph. iii. 5.

^b Ps. cxxv. 5.

- And* those that are mad against me curse by
me.
- 9 For I have eaten ashes like bread,
And mingled my drink with weeping,
- 10 Because of thine indignation and thine
anger;
For thou hast lifted me up and cast me
down.
- 11 My days *are* like a shadow that declineth,
And I am withered like grass;
- 12 But thou, O Jehovah, shalt endure for ever,
And thy name, to all generations.^a
- 13 Thou wilt rise up, *and* have pity on Zion;
For the time to be gracious unto her, yea, the
set time shall come;
- 14 For thy servants shall take pleasure in her
stones,
And favour the dust thereof.
- 15 And the nations shall fear the name of Je-
hovah,
And all the kings of the earth thy glory;
- 16 Because Jehovah shall build Zion,
He shall appear in his glory,
- 17 He shall regard the prayer of the destitute,
And not despise their prayer.
- 18 This is written for a generation to come,

^a Ps. cxxxv. 13.

- And a people that shall be created shall praise
Jah ;
- 19 Because he shall look down from his holy
height,
From heaven shall Jehovah behold the earth,
- 20 To hear the sighing of the prisoner,
To set free those that are appointed to die,
- 21 To declare the name of Jehovah in Zion,
And his praise in Jerusalem,
- 22 When the peoples are gathered together,
And the kingdoms, to serve Jehovah.
- 23 He weakened my* strength in the way ; he
shortened my days.^a
- 24 I said, O my God, take me not away in the
midst of my days :—
Thy years *are* throughout all generations.
- 25 “ Of old hast thou founded the earth,
“ And the heavens *are* the work of thy hands :
- 26 “ They shall perish ; but thou shalt remain.
“ Yea, all of them shall grow old like a garment,
“ As a vesture shalt thou change them, and
they shall be changed ;
- 27 “ But thou *art* the same,

^a Ps. lxxxix. 45.

- “And thy years shall have no end.^a
 28 “The children of thy servants shall dwell
there,
 “And their seed shall be established before
 thee.”^b

PSALM CIII.

By David.

- 1 BLESS Jehovah, O my soul ;
 And all that is within me, *bless* his holy name.
- 2 Bless Jehovah, O my soul,
 And forget not all his benefits ;
- 3 Who forgiveth all thine iniquities ;
 Who healeth all thy diseases ;
- 4 Who redeemeth^c thy life^d from destruction ;
 Who crowneth thee with loving-kindness and
 tender mercies ;
- 5 Who satisfieth thy mouth with good *things*,
 So that thy youth is renewed like the eagle's.
- 6 Jehovah executeth righteousness and judg-
 ment

^a Heb. i. 10-12.^b Ps. lxix. 35, 36.^c Ps. xix. 14 (*note*).^d Lam. iii. 58.

- For all that are oppressed.
- 7 He made known his ways unto Moses,
His deeds unto the children of Israel.
- 8 Jehovah *is* merciful and gracious,
Slow to anger, and great in loving-kindness.^a
- 9 He will not alway contend,
Neither will he keep *his anger* for ever.^b
- 10 He hath not dealt with us according to our
sins,
Nor recompensed us according to our ini-
quities ;
- 11 For as the heavens are high above the earth,
So great is his loving-kindness to those that
fear him.
- 12 As far as the east is from the west,
So far hath he put our transgressions from us.
- 13 Like as a father pitieth *his* children,
So Jehovah pitieth those that fear him ;
- 14 For he knoweth our frame,
He remembereth that we *are* dust.
- 15 *As for* man, his days *are* as grass ;
As a flower of the field, so he flourisheth ;
- 16 For the wind passeth over it, and it is gone,
And the place thereof knoweth it no more.

^a Exod. xxxiv. 6 ; Neh. ix. 17 ; Ps. lxxxvi. 15 ; cxlv. 8 ;
Joel ii. 13 ; Jonah iv. 2.

^b Isa. lvii. 16.

- 17 But the loving-kindness of Jehovah *is* for ever
and ever, to those that fear him,
And his righteousness, to children's children ;
- 18 *Even* to those that keep his covenant,
And remember his precepts to do them.
- 19 Jehovah hath established his throne in the
heavens,
And his kingdom ruleth over all.
- 20 Bless Jehovah, *ye* his angels,
Mighty in strength, that execute his word,
Harkening unto the voice of his word.
- 21 Bless Jehovah, all *ye* his hosts,
Ye ministers of his, that execute his will.
- 22 Bless Jehovah, all *ye* his works,
In all places of his dominion.
Bless Jehovah, O my soul.

PSALM CIV.

- 1 BLESS Jehovah, O my soul.
O Jehovah my God, thou art exceedingly
great,
Thou art clothed with majesty and honour,
- 2 Thou coverest *thyself* with light as *with* a
garment,
Thou stretchest out the heavens like a tent.^a

^a Isa. xl. 22.

- 3 He layeth the beams of his chambers in the
waters,
He maketh the clouds his chariot,
He walketh upon the wings of the wind,^a
4 He maketh his angels winds,
His ministers a flaming fire.^b
- 5 He set the earth upon its foundations,
That it should not be moved for ever and
ever.
- 6 Thou didst cover it with the deep as *with* a
vesture,
The waters stood above the mountains.
- 7 At thy rebuke they fled,
At the voice of thy thunder they hasted away ;
- 8 They ascended by the mountains, they de-
scended by the valleys,
Unto the place which thou hadst founded for
them.
- 9 Thou didst set a border that they should not
pass over,
That they should not return to cover the
earth.
- 10 He sendeth the springs into the valleys,

^a Ps. xviii. 10.^b Heb. i. 7.

- They run among the mountains ;
11 They give drink to every beast of the field,
The wild asses quench their thirst ;
12 By them the fowls of the air dwell,
They sing among the branches.
- 13 He watereth the mountains from his chambers ;
The earth is satisfied with the fruit of thy works.
- 14 He maketh grass to spring up for the cattle,
And herb for the service of man,
So as to bring forth food out of the earth ;
15 Both wine *that* maketh glad the heart of man,
Causing *his* face to shine *as* with oil,
And bread *that* sustaineth the heart of man.
- 16 The trees of Jehovah are satisfied *with water*,
The cedars of Lebanon which he hath planted,
17 Where the birds make their nests.
As for the stork, the fir trees *are* her house.
- 18 The high mountains *are* a refuge for the wild goats,
And the rocks, for the conies.*
- 19 He made the moon for set times :

* Prov. xxx. 26.

- The sun knoweth its going down.
20 Thou makest darkness, and it is night,
When every beast of the forest creepeth *forth*.
21 The young lions roar after their prey,
Seeking their food from God.
22 The sun ariseth, they gather themselves
together,
And lie down in their dens.
23 Man goeth out unto his work,
And unto his service, until the evening.
- 24 O Jehovah, how many are thy works !
In wisdom hast thou made them all.
The earth is full of thy riches.
25 *So is* this great and broad sea,
Wherein *are* creeping things, and *that* without
number,
Living things, both small and great ;
26 There go the ships ;
There is leviathan whom thou hast formed to
play therein.
27 All of them wait upon thee,
To give *them* their food in its season.
28 *That* thou givest them they gather ;
Thou openest thy hand, they are satisfied
with good *things*.^a

^a Ps. cxlv. 15, 16.

- 29 Thou hidest thy face, they are terrified ;
Thou takest away their breath, they die
And return to their dust.
- 30 Thou sendest forth thy spirit, they are created ;
And thou renewest the face of the ground.
- 31 The glory of Jehovah shall endure for ever ;
Jehovah shall be glad in his works,—
- 32 He that looketh on the earth, and it trembleth,
That toucheth the mountains, and they smoke.
- 33 I will sing unto Jehovah as long as I live :
I will sing praises to my God while I have
my being.^a
- 34 My meditation of him shall be sweet :
I will be glad in Jehovah.
- 35 Sinners shall be consumed out of the earth,
And the wicked shall be no more.^b
Bless Jehovah, O my soul. Hallelujah.

PSALM CV.

- 1 O GIVE thanks unto Jehovah, call upon
his name,
Make known among the peoples his deeds.

^a Ps. cxlvi. 2.^b Ps. cxix. 119 ; Prov. ii. 22.

- 2 Sing unto him, sing praises to him,
Speak ye of all his wonderful works.
- 3 Glory ye in his holy name :
Let the heart of those that seek Jehovah be
glad.
- 4 Seek Jehovah and his strength,
Seek his face continually.
- 5 Remember his wonderful works that he hath
done,
His wonders, and the judgments of his mouth,
- 6 O ye seed of Abraham his servant,
Ye children of Jacob, his chosen ones.
- 7 He *is* Jehovah our God :
His judgments *are* in all the earth.
- 8 He remembereth for ever his covenant,^a
The word *which* he commanded for a thousand
generations,^b
- 9 Which *covenant* he made with Abraham,
And his oath unto Isaac,
- 10 Which also he confirmed unto Jacob for a
statute,
And unto Israel *for* an everlasting covenant,
- 11 Saying, "Unto thee will I give the land of
Canaan,
"The lot of your inheritance."

^a Ps. cxi. 5.^b Deut. vii. 9.

- 12 When they were few in number,
 Very few, and strangers in it,
13 When they went from nation to nation,
 From *one* kingdom to another people,
14 He suffered no man to oppress them,
 But rebuked kings for their sakes,
15 *Saying*, "Touch not mine anointed ones,
 "And do my prophets^a no harm."

16 Moreover, he called for a famine upon the
 land;
 He broke the whole staff of bread.
17 He sent a man before them;
 Joseph was sold for a servant.
18 His feet they hurt with fetters;
 He was put in irons.
19 Until the time that his saying^c came to pass,
 The command of Jehovah^d tried him.
20 The king sent and loosed him,
 Even the ruler of the peoples, and set him free.
21 He made him lord of his house,
 And ruler over all his possessions,
22 To bind his princes at his will,
 And to teach his elders wisdom.

^a Gen. xx. 7.

^b 1 Chron. xvi. 7-22.

^c Gen. xxxvii. 6-11.

^d Vers. 17, 18; Ps. cxlvii. 15.

- 23 Then came Israel into Egypt,
 And Jacob sojourned in the land of Ham.
- 24 And he increased his people exceedingly,
 And made them mightier than their adversaries.
- 25 He turned their heart to hate his people,
 To deal subtilly with his servants.
- 26 He sent Moses his servant,
 And Aaron whom he had chosen.
- 27 They showed his signs among them,
 And wonders in the land of Ham.
- 28 He sent darkness, and made it dark,
 And they rebelled not against his words.^a
- 29 He turned their waters into blood,
 And slew their fish.
- 30 Their land swarmed with frogs,
 Even in the chambers of their kings.
- 31 He spake, and there came flies,
 And lice in all their borders.
- 32 He gave them hail for rain,
 And flames of fire in their land.
- 33 He smote their vines also, and their fig-trees,
 And broke the trees of their borders.
- 34 He spake, and there came locusts,
 And cankerworms, and that without number,
- 35 And ate all the grass in their land,
 And ate the fruit of their ground.

^a Exod. vii. 6.

- 36 He smote also all the first-born in their land,
The beginning of all their strength ;
37 But he brought them out with silver and gold,
And *there was* not one feeble *person* among
his tribes.
38 Egypt was glad when they went out ;
For the fear of them had fallen upon them.
39 He spread a cloud for a covering,
And fire to give light by night.
40 *The people* asked, and he brought quails,
And satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed
out ;
They ran in the dry places *like* a river.
42 For he remembered his holy word,
And Abraham his servant ;
43 And he brought out his people with joy,
And his chosen ones with singing ;
44 And gave them the countries of the nations,
And they took possession of the toil of the
peoples,
45 That they might keep his statutes,
And observe his laws.
Hallelujah.

PSALM CVI.

Hallelujah.

- 1 O GIVE thanks unto Jehovah ; for he is good ;

For his loving-kindness *endureth* for ever.

2 Who can utter the mighty acts of Jehovah ?

Who can show forth all his praise ?

3 Blessed *are* those that keep judgment,

And he that doeth righteousness at all times.

4 Remember me, O Jehovah, with the favour
that thou bearest unto thy people ;

O visit me with thy salvation,

5 That I may see the good of thy chosen
ones,

That I may be glad with the gladness of thy
nation,

That I may glory with thine inheritance.

6 We have sinned with our fathers,

We have committed iniquity, we have done
wickedly.

7 Our fathers in Egypt

Considered not thy wonderful works,

They remembered not the abundance of thy
loving-kindnesses,

But rebelled at the sea, *even* at the Red sea.

8 Nevertheless he saved them for his name's
sake,

That he might make known his might.

9 So he rebuked the Red sea, and it was dried
up,

- And he led them through the depths as
through the wilderness,^a
- 10 And saved them from the hand of him that
hated *them*,
And redeemed^b them from the hand of the
enemy;
- 11 And the waters covered their adversaries,
There was not one of them left.
- 12 Then believed they his words;
They sang his praise.
- 13 They soon forgot his works;
They waited not for his counsel,
- 14 But lusted exceedingly in the wilderness,
And proved God in the desert.
- 15 So he gave them their request,
But sent leanness into their soul.
- 16 They were also envious of Moses in the camp,
And of Aaron, the saint of Jehovah.
- 17 The earth opened, and swallowed up Dathan,
And covered the congregation of Abiram,
- 18 And a fire was kindled in their congregation,
A flame burned up the wicked,
- 19 They made a calf in Horeb,
And worshipped a molten image.

^a Isa. lxiii. 13.

^b Ps. xix. 14 (*note*).

- 20 Thus they changed their glory
For the likeness of an ox that eateth grass.
- 21 They forgot God their Saviour,
Who had done great things in Egypt,
22 Wonderful things in the land of Ham,
And terrible things by the Red sea.
- 23 Therefore he said that he would destroy them,—
Had not Moses his chosen one stood in the
breach before him,
To turn away his wrath from destroying *them*.^a
- 24 They rejected also the pleasant land,—
They believed not his word,
25 But murmured in their tents :
They obeyed not the voice of Jehovah.
- 26 Therefore he lifted up his hand *and swore*
unto them,^b
That he would cast them down in the wilder-
ness,
- 27 And cast their seed among the nations,
And scatter them in the countries.
- 28 They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
- 29 Thus they provoked *him* to anger by their
acts,
So that a plague broke forth upon them.

^a Deut. ix. 8-21, 25-29 ; x. 10.^b Ezek. xx. 6.

- 30 Then stood up Phinehas and executed judgment,
And *so* the plague was stayed ;
31 And it was counted unto him for righteousness,
To all generations for ever.
- 32 They angered *God* also at the waters of Meribah,
So that it went ill with Moses for their sakes;^a
33 For they rebelled against his Spirit,
So that he spake unadvisedly with his lips.
- 34 They destroyed not the peoples,
Concerning whom Jehovah spoke to them ;
35 But they mingled themselves among the nations,
And learned their works,
36 And served their idols,
So that they became a snare unto them.
- 37 Yea, they sacrificed their 'sons
And their daughters unto demons,
38 And poured out innocent blood,
Even the blood of their sons and their daughters,
Whom they sacrificed unto the idols of Canaan,
So that the land was polluted with blood,
39 And they were defiled with their works,

^a Deut. i. 37 ; iii. 26 ; iv. 21.

- And went a whoring with their acts;
40 Therefore was the anger of Jehovah kindled
 against his people, *
And he abhorred his own inheritance,
41 And gave them into the hand of the nations,
And those that hated them ruled over them,
42 And their enemies oppressed them,
And they were brought down under their hand.
43 Many times did he deliver them,
But they rebelled *against him* with their
 counsel,
And were brought low by their iniquity.
44 Nevertheless he regarded their trouble,
When he heard their cry ;
45 And he remembered for them his covenant,
And repented according to the abundance of
 his loving-kindness,
46 And made them to be pitied
By all those that carried them away captive.
47 Save us, O Jehovah, our God,
And gather us from among the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.
48 Blessed *be* Jehovah, the God of Israel, for
 ever and ever ; and let all the people say,
Amen. Hallelujah.*

* 1 Chron. xvi. 35, 36.

PART V.

PSALM CVII.

- 1 "O GIVE thanks unto Jehovah ; for *he is*
 good ;
 " For his loving-kindness *endureth* forever,"—
- 2 Let the redeemed ^a of Jehovah say *so*,
 Whom he hath redeemed ^a from the hand of
 the adversary,
- 3 And gathered from the countries,
 From the east, and from the west, from the
 north, and from the sea.
- 4 They wandered in the wilderness in a desert
 way,
 They found no city to dwell in.
- 5 Hungry and thirsty,
 Their soul was overwhelmed within them ;
- 6 Then they cried unto Jehovah in their trouble,
 And he delivered them out of their distresses,
- 7 And led them by a right way,
 To go to a city to dwell in.

^a Ps. xix. 14 (*note*).

- 8 Let them give thanks unto Jehovah *for* his
loving-kindness,
And *for* his wonderful works to the children
of men ;
- 9 For he hath satisfied the longing soul,
And filled the hungry soul with good *things*.
- 10 Those sitting in darkness and the shadow of
death,
Being bound in affliction and iron ;—
- 11 Because they rebelled against the words of God,
And despised the counsel of the Most High ;
- 12 Therefore he brought down their heart with toil,
They fell down, and *there was* no helper ;
- 13 Then they cried unto Jehovah in their trouble,
And he saved them out of their distresses,
- 14 He brought them out of darkness and the
shadow of death,
And broke their bonds asunder.
- 15 Let them give thanks unto Jehovah *for* his
loving-kindness,
And *for* his wonderful works to the children
of men ;
- 16 For he hath broken the doors of brass,
And cut the bars of iron asunder.^a
- 17 Fools because of their transgression,

^a Isa. xlv. 2.

- And because of their iniquities, were afflicted ;
18 Their soul abhorred all manner of food,
And they drew near unto the gates of death ;
19 Then they cried unto Jehovah in their trouble,
And he saved them out of their distresses ;
20 He sent forth his word and healed them,
And delivered *them* from their destructions.
21 Let them give thanks unto Jehovah *for* his
loving-kindness,
And *for* his wonderful works to the children
of men,
22 And let them sacrifice the sacrifices of thanks-
giving,
And declare his works with singing.
- 23 Those going down to the sea in ships,
Doing business in many waters,—
24 They saw the works of Jehovah,
And his wonders in the deep ;
25 For he spake and raised the stormy wind,
Which lifted up the billows thereof.
26 They ascend to the heavens, they descend to
the depths,
Their soul melteth because of trouble,
27 They reel to and fro, and stagger like a
drunken man,
And all their wisdom is swallowed up ;
28 Then they cried unto Jehovah in their trouble,

- And he brought them out of their distresses.
29 He made the storm a calm,
So that the billows thereof were still;
30 Then were they glad because they were quiet ;
So he guided them unto their desired haven.
31 Let them give thanks unto Jehovah *for* his
loving-kindness,
And *for* his wonderful works to the children
of men ;
32 Let them exalt him also in the assembly of
the people,
And praise him in the seat of the elders.
- 33 He turned rivers into a wilderness,
And springs of water into dry ground,
34 Yea, a fruitful land into barrenness,
Because of the evil of those dwelling therein.
35 He turned a wilderness into standing water,
And a dry land into springs of water;^a
36 And there made he the hungry to dwell,
That they might prepare a city to dwell in,
37 And sow fields, and plant vineyards,
Which might yield the fruits of increase.
38 He blessed them also, so that they were
exceedingly increased,
And suffered not their cattle to diminish.
39 Again, they were diminished and bowed down

^a Isa. xli. 18.

- Through oppression, *and* evil, and sorrow.
40 He poured contempt upon princes,^a
And caused them to wander in a pathless waste;
41 But he set the needy one^b on high from
affliction,
And made *him* families like a flock.
42 The upright shall see *it*, and be glad.
And all iniquity shall shut her mouth.
43 Whoso *is* wise and will observe these *things*,
Even they shall understand the loving-kind-
nesses of Jehovah.

PSALM CVIII.

A Song. **A Psalm** by David.

- 1 MY heart is stedfast, O God :^c
I will sing and sing praises,
Even with my glory.
2 Awake, lyre and harp :
With the dawn will I awake.
3 I will give thee thanks, O Jehovah, among
the peoples ;
And I will sing praises to thee among the
nations ;
4 For thy loving-kindness *is* great above the
heavens,

^a Job xii. 21.

^b Ps. cxiii. 7, 8.

^c Ps. lvii. 7-11.

And thy truth, unto the skies.

- 5 Be thou exalted, O God, above the heavens :
And thy glory, above all the earth.

- 6 That thy beloved ones may be delivered,^a
Save *with* thy right hand, and answer us.

- 7 God hath spoken in his holiness :
“ I will rejoice, I will divide Shechem,
“ And measure out the valley of Succoth.

- 8 “ Gilead *is* mine, Manasseh *is* mine ;
“ Ephraim also *is* the strength of my head ;
“ Judah *is* my lawgiver ;

- 9 “ Moab *is* my wash-pot ;
“ Upon Edom will I cast my shoe.
“ Over Philistia will I triumph.

- 10 “ Who will bring me *into* the strong city ?
“ Who will guide me into Edom ? ”

- 11 Is it not *thou*, O God, *that* didst cast us off ?
And *that* didst not go out, O God, with our
hosts ?

- 12 Give us help from trouble ;
For vain *is* the salvation of man.

- 13 With God we shall do valiantly ;
For it is he that will tread down our adver-
saries.

^a Ps. lx. 5-12.

PSALM CIX.

For the chief Musician. **A Psalm** by David.

- 1 KEEP not silence, O God of my praise ;
- 2 For the mouth of the wicked one and the
 mouth of the deceitful one are opened
 against me.
 They have spoken against me with a false
 tongue,
- 3 And compassed me about with words of
 hatred,
 And fought against me without cause.
- 4 For my love they are my adversaries ;
 But as for me, *I give myself unto prayer.*
- 5 They also requite me evil for good,
 And hatred for my love.

- 6 Set thou a wicked man over him,
 And let an adversary stand at his right hand.
- 7 When he is judged, let him go out guilty,
 And let his prayer become sin.
- 8 Let his days be few,
 And let another take his office.^a
- 9 Let his children be fatherless,

^a Acts i. 20.

- And his wife a widow,
10 And let his children wander up and down,
and beg,
And seek *their bread* out of their desolate
places.
11 Let the extortioner lay snares for all that he
hath,
And let strangers make a prey of his labour.
12 Let there be none to continue loving-kind-
ness unto him,
Neither let there be any to be gracious unto
his fatherless children.
13 Let his posterity be cut off,
And in the generation following let their
name be blotted out.
14 Let the iniquity of his fathers be remembered
by Jehovah,
And let not the sin of his mother be blotted
out ;
15 Let them be before Jehovah continually,
And let him cut off the remembrance of them
from the earth,
16 Because he hath not remembered to show
loving-kindness,
But hath persecuted the afflicted and needy
one,
Even to slay him that is broken in heart.
17 As he loved cursing, so let it come unto him ;

- As he delighted not in blessing, so let it be
far from him.
- 18 As he clothed himself with cursing as with
his raiment,
And it came into his bowels like water,
And like oil into his bones ;
- 19 So let it be unto him as the garment *where-*
with he covereth himself,
And as the girdle wherewith he continually
girdeth himself.
- 20 *Let this be* the reward of mine adversaries
from Jehovah,
And of those that speak evil against my
soul.
- 21 But as to thee, O Jehovah, my Lord,
Work^a thou for me for thy name's sake ;
For thy loving-kindness *is* good:^b deliver me
- 22 For I *am* afflicted and needy,
And my heart is wounded within me.
- 23 I am gone like a shadow when it declineth :
I am shaken out like a locust.^c
- 24 My knees are feeble through fasting,
And my flesh faileth of fatness,
- 25 And I am become a reproach unto them :

^a Ps. xxxvii. 5.^b Ps. lxix. 16.^c Neh. v. 13.

- When they see me they shake their head.*
- 26 Help me, O Jehovah, my God:
Save me according to thy loving-kindness;
- 27 And let them know that this *is* thy hand,
That it is thou, O Jehovah, that hast done it.
- 28 Let them curse, but bless thou.
When they rise up, let them be ashamed; but
let thy servant be glad.
- 29 Let mine adversaries be clothed with confusion,
And let them be covered with their own shame
as with a mantle.
- 30 With my mouth will I greatly give thanks
unto Jehovah;
- Yea, I will praise him in the midst of many;
- 31 Because he standeth at the right hand of the
needy one,
To save *him* from those that judge his soul.

PSALM CX.

A Psalm by David.

- 1 JEHOVAH said unto my Lord, "Sit thou
at my right hand,
"Until I make thine enemies thy footstool."^a

^a Matt. xxii. 41-45; Mark xii. 35-37; Luke xx. 41-44;
Acts ii. 34, 35; Heb. i. 13; x. 12, 13; Eph. i. 20.

- 2 "Jehovah will send the sceptre of thy
 strength out of Zion,—
 "Rule thou in the midst of thine enemies.
 3 "Thy people *shall be* willing in the day of
 thy power, in the beauties of holiness,
 "From the womb of the morning: thou *shalt*
 have the dew of thy youth.
 4 "Jehovah hath sworn and will not repent,
 "Thou *art* a priest for ever
 "After the order of Melchizedek."^a
- 5 My Lord at thy right hand
 Shall smite kings in the day of his anger.
 6 He shall judge among the nations; he shall
 fill *the places* with dead bodies;
 He shall smite the head over a great country.
 7 He shall drink of the stream by the way;
 Therefore shall he lift up the head.

PSALM CXI.

Hallelujah.

- 1 *Aleph.* I WILL give thanks unto Jeho-
 vah with *my* whole heart,
 Beth. In the assembly of the upright, and
 in the congregation.

^a Heb. v. 6; vii. 17, 21.

- 2 *Gimel.* The works of Jehovah *are* great,
 Daleth. Sought out of all those that take
 delight therein.
- 3 *He.* His work *is full of* majesty and
 honour,
 Wau. And his righteousness endureth for
 ever.
- 4 *Zain.* He maketh his wonderful works
 to be remembered.
- Heth.* Jehovah *is* gracious and merciful ;
- 5 *Teth.* He giveth food unto those that fear
 him ;
- Yod.* He remembereth for ever his cove-
 nant.^a
- 6 *Caph.* He showed his people the strength
 of his works,
- Lamed.* In giving them the inheritance of
 the nations.
- 7 *Mem.* The works of his hands *are* truth
 and judgment ;
- Nun.* All his precepts *are* faithful : ^b
- 8 *Samech.* His works *are* established for ever
 and ever,

^a Ps. cv. 8.^b Ps. cxix. 86.

- Ain.* *And are done^a in truth and up-
rightness.*
- 9 *Pe.* He sent redemption unto his
people :
- 10 *Tsaddi.* He commanded his covenant for
ever :
- Koph.* Holy and terrible *is his name.^b*
- 11 *Resh.* The fear of Jehovah *is the begin-
ning of wisdom :*
- Shin.* A good understanding have all those
that do thereafter :
- Tau.* His praise endureth for ever.

PSALM CXII.

Hallelujah. ~

- 1 *Aleph.* BLESSED *is the man that
feareth Jehovah,*
- Beth.* *That delighteth exceedingly in his
commandments.*
- 2 *Gimel.* His seed shall be mighty on the
earth ;
- Daleth.* The generation of the upright shall
be blessed.
- 3 *He.* Wealth and riches *shall be in his
house ;*

^a Ps. xxxiii. 4.^b Deut. xxviii. 58.

- Wau.* And his righteousness endureth for ever.
- 4 *Zain.* Unto the upright, there shall arise
a light in the darkness :
- Heth.* *He is* gracious, and merciful, and
righteous.
- 5 *Teth.* Happy *is* the man *that is* gra-
cious, and *ready* to lend,^a
- Yod.* He shall maintain his cause in
the judgment ;
- 6 *Caph.* For he shall never be moved :
Lamed. The righteous one shall be in ever-
lasting remembrance.
- 7 *Mem.* Because of evil tidings he shall not
fear ;
- Nun.* His heart is stedfast, trusting in
Jehovah.
- 8 *Samech.* His heart *is* established, he shall not
fear,
Ain. Until he see *his desire* upon his
adversaries.
- 9 *Pe.* He hath scattered abroad, he hath
given to the needy ;
Tsaddi. His righteousness endureth for ever.¹
Koph. His horn shall be exalted with glory :

^a Ps. xxxvii. 26.^b 2 Cor. ix. 9.

- 10 *Resh.* The wicked one shall see *it*, and
be angry ;
Shin. He shall gnash with his teeth, and
melt away ;
Tau. The desire of the wicked shall perish.

PSALM CXIII.

Hallelujah.

- 1 PRAISE, O *ye* servants of Jehovah ;
Praise the name of Jehovah.
2 Blessed be the name of Jehovah,
From henceforth and for ever.
3 From the rising of the sun unto the going
down of the same, ,
Praised be the name of Jehovah.
4 Jehovah *is* exalted above all nations,
And his glory above the heavens.
5 Who *is* like unto Jehovah our God,
Who dwelleth on high,
6 Who looketh down upon
The heavens and the earth !
7 He raiseth up the poor one from the dust,
He lifteth up the needy one from the dung-
hill,
8 To set *him* with princes,^a
Even with the princes of his people.

^a 1 Sam. ii. 8.

- 9 He setteth the barren woman in the house,
A glad mother of children.
Hallelujah.

PSALM CXIV.

- 1 WHEN Israel went out of Egypt,
The house of Jacob from a people of a strange
language.
- 2 Judah was his holy place,
Israel his dominion.
- 3 The sea saw *him*,^a and fled :
Jordan was driven back.
- 4 The mountains skipped like rams,
And the hills like lambs.
- 5 What *ailed* thee, O sea, that thou fleddest ?
Thou Jordan, *that* thou wast driven back ?
- 6 *Ye* mountains, *that* ye skipped like rams ?
And ye hills, like lambs ?
- 7 Tremble, O earth,^b at the presence of the
Lord,
At the presence of the God of Jacob ;
- 8 Who turned the rock *into* a standing water,
The flint into a spring of waters.^c

^a Ps. lxxvii. 16.

^b Ps. xlv. 6.

^c Exod. xvii. 6.

PSALM CXV.

- 1 NOT unto us, O Jehovah, not unto us,
But unto thy name give glory,
For thy loving-kindness, and* for thy truth's
sake.
- 2 Wherefore should the nations say,
“Where *is* their God?”
- 3 But our God *is* in the heavens:
He doeth whatsoever he pleaseth.
- 4 Their idols *are* silver and gold,
The work of men's hands.
- 5 They have a mouth, but they speak not:
They have eyes, but they see not:
- 6 They have ears, but they hear not:
They have a nose, but they smell not:
- 7 *There are* their hands, but they handle not:
There are their feet, but they walk not:
Neither talk they through their throat.
- 8 Those that make them are like unto them:
So is every one that trusteth in them.^a
- 9 O Israel, trust thou in Jehovah:
He *is* their help and their shield.
- 10 O house of Aaron, trust ye in Jehovah:
He *is* their help and their shield.

^a Ps. cxxxv. 15-18.

- 11 Ye that fear Jehovah, trust ye in Jehovah :
He *is* their help and their shield.
- 12 Jehovah remembereth us : he will bless *us* ;
He will bless the house of Israel ;
He will bless the house of Aaron ;
- 13 He will bless those that fear Jehovah,
Both small and great.
- 14 Jehovah will add unto you,
Unto you, and unto your children.
- 15 Blessed *be* ye of Jehovah,
That made heaven and earth.
- 16 As to heaven, heaven is for Jehovah ;
But the earth hath he given to the children of
men.
- 17 The dead praise not Jah,
Neither any that descend into silence ;
- 18 But as for us, we will bless Jah,
From henceforth and for ever.
Hallelujah.

PSALM CXVI.

- 1 I LOVE Jehovah, because he hath heard
My voice *and* my supplications.
- 2 Because he hath inclined his ear unto me,
Therefore will I call upon *him all* my days.
- 3 The sorrows of death compassed me,

- And the pains of hades^a got hold of me :
I found trouble and sorrow.
- 4 Then called I upon the name of Jehovah ;
" I beseech thee, O Jehovah, deliver my soul."
- 5 Gracious *is* Jehovah and righteous ;
Yea, our God *is* pitiful.
- 6 Jehovah keepeth the simple ;
I was brought low, and he saved me.
- 7 Return unto thy rest, O my soul ;
For Jehovah hath dealt bountifully with
thee.
- 8 For thou hast delivered my soul from death,
Mine eyes from tears,
And my feet from falling.
- 9 I shall walk before Jehovah
In the land of the living.
- 10 I believe ; therefore I speak.^b
I was exceedingly afflicted :
- 11 I said, as I hasted away,^c
" All men *are* liars."
- 12 What shall I render unto Jehovah,
For all his bountifulness to me ?
- 13 I will take the cup of salvation,
And call upon the name of Jehovah :

^a Ps. vi. 5 (*note*).

^b 2 Cor. iv. 13.

^c Ps. xxxi. 22.

- 14 I will pay my vows unto Jehovah,
Even in the presence of all his people.
- 15 Precious in the eyes of Jehovah
Is the death of his godly ones,^a
- 16 I beseech thee, O Jehovah; for I *am* thy
servant,—
I *am* thy servant, *and* the son of thy hand-
maid,
Thou hast loosed my bonds,—
- 17 I will sacrifice unto thee the sacrifice of
thanksgiving,
And call upon the name of Jehovah :
- 18 I will pay my vows unto Jehovah,
Even in the presence of all his people,
- 19 In the courts of Jehovah's house,
In the midst of thee, O Jerusalem.
Hallelujah.

PSALM CXVII.

- 1 PRAISE Jehovah, all ye nations :
Laud him, all ye peoples ;^b
- 2 For great is his loving-kindness to us,
And the truth of Jehovah *endureth* for ever.
Hallelujah.

^a Ps. cxviii. 18.^b Rom. xv. 11.

PSALM CXVIII.

- 1 O GIVE thanks unto Jehovah ; for *he is*
good ;
For his loving-kindness *endureth* for ever.
- 2 Let Israel say,
“ For his loving-kindness *endureth* for ever.”
- 3 Let the house of Aaron say,
“ For his loving-kindness *endureth* for ever.”
- 4 Let those that fear Jehovah say,
“ For his loving-kindness *endureth* for ever.”
- 5 In *my* distress I called upon Jah :
Jah answered me, *and set me* in a large place.
- 6 Jehovah *is* for me ; I will not fear :
What can man do unto me ?^a
- 7 Jehovah *is* for me, *even* my helper ;
Therefore I shall see *my desire* upon those
that hate me.
- 8 *It is* better to take refuge in Jehovah,
Than to trust in man ;
- 9 *It is* better to take refuge in Jehovah,
Than to trust in princes.
- 10 All nations compassed me about ;^b
But with the name^c of Jehovah I cut them off.

^a Heb. xiii. 6.^b Zech. xiv. 1-4.^c 1 Sam. xvii. 45 ; Ps. xliv. 5.

- 11 They compassed me about, yea, they compassed me about;
But with the name of Jehovah I cut them off.
- 12 They compassed me about like bees :
They were extinguished as a fire of thorns ;
For with the name of Jehovah I cut them off.
- 13 Thou didst thrust hard at me, that I might fall ;
But Jehovah helped me.
- 14 Jah *is* my strength and song ;
And is become my salvation.^a
- 15 The voice of singing and salvation *is* in the tents of the righteous :
“The right hand of Jehovah doeth valiantly,
- 16 “The right hand of Jehovah is exalted,
“The right hand of Jehovah doeth valiantly.”
- 17 I shall not die, but live,
And declare the works of Jah.
- 18 Jah chastened me sore ;
But he did not give me over unto death.
- 19 Open to me the gates of righteousness ;
I will enter in thereby, *and* give thanks unto Jah.
- 20 This *is* the gate of Jehovah,
Whereby the righteous enter in.

^a Exod. xv. 2 ; Isa. xli. 2.

- 21 I give thee thanks, because thou hast answered
me,
And art become my salvation.
- 22 The stone *which* the builders rejected
Is become the head *stone* of the corner.
- 23 This is from Jehovah :
It *is* wonderful in our eyes.^a
- 24 This *is* the day *which* Jehovah hath made ;
We will rejoice and be glad in it.
- 25 Save, *now*, we beseech thee, O Jehovah :
Prosper, *now*, we beseech thee, O Jehovah.
- 26 Blessed be he that cometh in the name of
Jehovah :^b
We bless you from the house of Jehovah.
- 27 Jehovah *is* God, and he hath given us light :
Bind the sacrifice with cords,
Even unto the horns of the altar.
- 28 Thou *art* my God, and I give thee thanks ;
Thou art my God, *and* I will exalt thee.
- 29 O give thanks unto Jehovah ; for *he is* good ;
For his loving-kindness *endureth* for ever.

^a Matt. xxi. 42 ; Mark xii. 10, 11 ; Luke xx. 17 ; 1 Pet. ii. 7 ; Acts iv. 11 ; Eph. ii. 20 ; Isa. xxviii. 16.

^b Matt. xxi. 9 ; xxiii. 39 ; Mark xi. 9 ; Luke xiii. 35 ; xix. 38 ; John xii. 13.

PSALM CXIX.^a

- 1 *Aleph.* BLESSED *are* the perfect in the way,^b that walk in the law of Jehovah;
- 2 *Aleph.* Blessed *are* those that keep his testimonies, *that* seek him with the whole heart,
- 3 *Aleph.* *That* also work no iniquity, *but* walk in his ways.
- 4 *Aleph.* Thou hast commanded *us* to keep thy precepts diligently.
- 5 *Aleph.* O that my ways were established to keep thy statutes!
- 6 *Aleph.* Then shall I not be ashamed, when I have respect unto all thy commandments.
- 7 *Aleph.* I will give thee thanks with uprightness of heart, when I shall have learned thy righteous judgments.
- 8 *Aleph.* I will keep thy statutes: O forsake me not utterly.

^a This is an alphabetical Psalm in eights, that is, each letter is used, as the letter for the commencement of the line, eight times consecutively.

^b Prov. xi. 20.

- 9 *Beth.* Wherewithal shall a young man
 cleanse his path? by taking
 heed thereunto according to
 thy word.
- 10 *Beth.* With my whole heart do I seek
 thee: O let me not wander
 from thy commandments.^a
- 11 *Beth.* Thy word have I laid up in my heart,
 that I might not sin against
 thee.
- 12 *Beth.* Blessed art thou, O Jehovah: teach
 me thy statutes.
- 13 *Beth.* With my lips do I declare all the
 judgments of thy mouth.^b
- 14 *Beth.* I rejoice in the way of thy testi-
 monies, as *much* as in all riches.
- 15 *Beth.* I meditate in thy precepts, and have
 respect unto thy paths.
- 16 *Beth.* I delight myself in thy statutes; I
 do not forget thy word.
- 17 *Gimel.* Deal bountifully with thy servant,
 that I may live and keep thy
 word.
- 18 *Gimel.* Open mine eyes, that I may behold
 wonderful things out of thy law.

^a Ps. cxli. 4.^b Ver. 46.

- 19 *Gimel.* I *am* a stranger in the earth:^a hide
not thy commandments from me.
- 20 *Gimel.* My soul breaketh for the longing *that*
it hath for thy judgments at all
times.
- 21 *Gimel.* Thou wilt rebuke the proud *that*
are cursed, that wander from
thy commandments.
- 22 *Gimel.* Roll away from me reproach and
contempt; for I keep thy testi-
monies.
- 23 *Gimel.* Yea, princes sit *and* speak against
me; *but* thy servant meditateth
in thy statutes.
- 24 *Gimel.* Yea, thy testimonies *are* my delight
and my counsellors.
- 25 *Daleth.* My soul cleaveth unto the dust:^b
keep me alive according to thy
word.
- 26 *Daleth.* I have declared my ways, and thou
hast answered me: teach me
thy statutes.
- 27 *Daleth.* Give me understanding in the way of
thy precepts, so shall I meditate
on thy wonderful works.

^a Ver. 54.^b Ps. xliv. 22-25.

- 28 *Daleth.* My soul melteth for heaviness:
strengthen me according to
thy word.
- 29 *Daleth.* Remove from me the way of falsehood,
and be gracious to me
and grant me thy law.
- 30 *Daleth.* I have chosen the way of faithfulness:
thy judgments have I
set before me.
- 31 *Daleth.* I cleave unto thy testimonies: let
me not be ashamed, O Jehovah.^a
- 32 *Daleth.* I will run the way of thy commandments,
when thou shalt enlarge my heart.
- 33 *He.* Teach me, O Jehovah, the way of
thy statutes, that I may keep
it unto the end.^b
- 34 *He.* Give me understanding that I may
observe thy law, that I may
keep it with my whole heart.
- 35 *He.* Lead me in the path of thy commandments;
for therein do I
delight.

^a Ver. 116.^b Ver. 102.

- 36 *He.* Incline my heart unto thy testimonies, and not unto covetousness.
- 37 *He.* Turn away mine eyes from seeing vanity; *and* keep me alive in thy way.
- 38 *He.* Stablish thy word unto thy servant, who *is devoted* to thy fear.
- 39 *He.* Turn away my reproach, which I fear; for thy judgments *are* good.
- 40 *He.* Behold, I long for thy precepts: keep me alive in thy righteousness.
- 41 *Wau.* And let thy loving-kindness come unto me, O Jehovah; *even* thy salvation, according to thy word;
- 42 *Wau.* And I shall have wherewith to answer him that reproacheth me; for I trust in thy word;
- 43 *Wau.* And take not the word of truth utterly out of my mouth; for I hope in thy judgments;*
- 44 *Wau.* And I will keep thy law continually, for ever and ever;
- 45 *Wau.* And I will walk at liberty; for I seek thy precepts;
- 46 *Wau.* And I will speak of thy testimonies before kings, and will not be ashamed;

- 47 *Wau.* And I will delight myself in thy
commandments, which I love;
- 48 *Wau.* And I will lift up my hands toward
thy commandments, which I
love, and will meditate in thy
statutes.
- 49 *Zain.* Remember the word unto thy ser-
vant, upon which thou hast
caused me to hope.
- 50 *Zain.* This *hath been* my comfort in mine
affliction; for thy word hath
kept me alive.
- 51 *Zain.* The proud have utterly scorned me;
but I did not decline from thy
law.
- 52 *Zain.* I remembered thy judgments of old,
O Jehovah, and was comforted.
- 53 *Zain.* Horror taketh hold of me on account
of the wicked that forsake thy
law.
- 54 *Zain.* Thy statutes are my songs in the
house of my pilgrimage.
- 55 *Zain.* I remember thy name, O Jehovah,
in the night, and I keep thy
law.
- 56 *Zain.* This I have, because I keep thy
precepts.

- 57 *Heth.* "Jehovah *is* my portion;"^a I have
said that I would keep thy
words.
- 58 *Heth.* I have sought thy favour with *my*
whole heart: be gracious unto
me according to thy word.
- 59 *Heth.* I thought on my ways, and turned
my feet unto thy testimonies.
- 60 *Heth.* I made haste, and delayed not to
keep thy commandments.
- 61 *Heth.* Bands of wicked men have sur-
rounded me; *but* I did not for-
get thy law.
- 62 *Heth.* At midnight I rise up to give
thee thanks, because of thy
righteous judgments.
- 63 *Heth.* I *am* a companion of all *those* that
fear thee, and of those that
keep thy precepts.
- 64 *Heth.* The earth is full of thy loving-kind-
ness, O Jehovah: teach me thy
statutes. ,
- 65 *Teth.* Thou hast done good unto thy
servant, O Jehovah, according
to thy word.

^a Lam. iii. 24.

- 66 *Teth.* Teach me good judgment and knowledge; for I believe thy commandments.
- 67 *Teth.* Before I was afflicted, I went astray; but now I keep thy word.
- 68 *Teth.* Thou art good, and doest good: teach me thy statutes.
- 69 *Teth.* The proud have forged a falsehood against me; *but* I keep thy precepts with *my* whole heart.
- 70 *Teth.* Their heart is as fat as grease; *but* I delight in thy law.
- 71 *Teth.* *It is* good for me that I have been afflicted, that I might learn thy statutes.
- 72 *Teth.* The law of thy mouth *is* better unto me than thousands of gold and silver.
- 73 *Yod.* Thy hands have made me and established me: give me understanding that I may learn thy commandments.
- 74 *Yod.* Those that fear thee will be glad when they see me; because I hope in thy word.

- 75 *Yod.* I know, O Jehovah, that thy judgments *are* righteous, and *that* in faithfulness thou hast afflicted me.
- 76 *Yod.* Let thy loving-kindness be for my comfort, according to thy word unto thy servant.
- 77 *Yod.* Let thy tender mercies come unto me, that I may live; for thy law *is* my delight.
- 78 *Yod.* Let the proud be ashamed; for they have dealt perversely with me without cause; *but* I meditate in thy precepts.
- 79 *Yod.* Let those that fear thee turn unto me, and those that know* thy testimonies.
- 80 *Yod.* Let my heart be perfect in thy statutes, that I may not be ashamed.
- 81 *Caph.* My soul fainteth for thy salvation; I hope in thy word.
- 82 *Caph.* Mine eyes fail for thy word, saying,
“When wilt thou comfort me?”
- 83 *Caph.* Though I am like a bottle in the smoke, *yet* do I not forget thy statutes.

- 84 *Caph.* How many shall be the days of thy servant? When wilt thou execute judgment on my persecutors?
- 85 *Caph.* The proud have digged pits for me, which *is* not according to thy law.
- 86 *Caph.* All thy commandments are faithful:^a they persecute me without cause; help thou me.
- 87 *Caph.* They had almost consumed me on the earth; but I forsook not thy precepts.
- 88 *Caph.* Keep me alive according to thy loving-kindness, so shall I keep the testimony of thy mouth.
- 89 *Lamed.* For ever, O Jehovah, is thy word settled in the heavens:
- 90 *Lamed.* Thy faithfulness *endureth* to all generations. Thou hast established the earth, and it standeth:
- 91 *Lamed.* They stand this day according to thy judgments; for all *are* thy servants.

^a Ps. cxi. 7.

92 *Lamed.* Unless thy law *had been* my delight,
I should then have perished in
mine affliction.

93 *Lamed.* I will never forget thy precepts;
for with them thou hast kept
me alive.

94 *Lamed.* I *am* thine: save me; for I seek
thy precepts.

95 *Lamed.* The wicked wait for me to destroy
me; *but* I consider thy testi-
monies.

96 *Lamed.* I have seen an end of all perfection;
but thy commandment *is* ex-
ceedingly broad.

97 *Mem.* O how I love thy law! It *is* my
meditation all the day.

98 *Mem.* Thy commandments make me wiser
than mine enemies; for they
are ever with me.

99 *Mem.* I understand more than all my
teachers; for thy testimonies
are my meditation.

100 *Mem.* I understand more than the elders;
because I keep thy precepts.

101 *Mem.* I restrain my feet from every evil
path, that I may keep thy
word.

- 102 *Mem.* I have not departed from thy judgments; for it is thou that hast taught me.
- 103 *Mem.* How sweet are thy words unto my taste! *Yea, sweeter* than honey to my mouth.
- 104 *Mem.* Through thy precepts I get understanding; therefore I hate every false path.
- 105 *Nun.* Thy word *is* a lamp unto my feet, and a light unto my path.
- 106 *Nun.* I have sworn, and I will perform *it*, that I will keep thy righteous judgments.
- 107 *Nun.* I am exceedingly afflicted: keep me alive, O Jehovah, according to thy word.
- 108 *Nun.* Accept the free-will offerings of my mouth, O Jehovah; and teach me thy judgments.
- 109 *Nun.* My soul *is* continually in my hand; yet do I not forget thy law.
- 110 *Nun.* The wicked have laid a snare for me; but I go not astray from thy precepts.

- 111 *Nun.* Thy testimonies have I taken as an inheritance for ever; for they *are* the joy of my heart.
- 112 *Nun.* I have inclined my heart to perform thy statutes for ever, *even unto* the end.
- 113 *Samech.* I hate opinions: but thy law I love.
- 114 *Samech.* Thou *art* my hiding place and my shield: I hope in thy word.
- 115 *Samech.* Depart from me ye evil doers; for I will keep the commandments of my God.
- 116 *Samech.* Uphold me according to thy word that I may live; and let me not be ashamed of my hope.
- 117 *Samech.* Sustain me, and I shall be saved, and I will have respect unto thy statutes continually.
- 118 *Samech.* Thou wilt reject all those that wander from thy statutes; for their deceit *is* a vain thing.
- 119 *Samech.* Thou wilt take away all the wicked of the earth *like* dross; therefore I love thy testimonies.
- 120 *Samech.* My flesh trembleth through fear of thee; and I am afraid of thy judgments.

- 121 *Ain.* I have executed judgment and
righteousness: leave me not to
mine oppressors.
- 122 *Ain.* Be surety for thy servant for good :
let not the proud oppress me.
- 123 *Ain.* Mine eyes fail for thy salvation, and
for thy righteous word.
- 124 *Ain.* Deal with thy servant according to
thy loving-kindness, and teach
me thy statutes.
- 125 *Ain.* I *am* thy servant, give me under-
standing, that I may know thy
testimonies.
- 126 *Ain.* *It is* time for Jehovah to work ; *for*
they make void thy law.
- 127 *Ain.* Therefore I love thy commandments
above gold, yea, above fine
gold.
- 128 *Ain.* Therefore I esteem all *thy* precepts
concerning all things to be right,
and I hate every false path.
- 129 *Pe.* Thy testimonies *are* wonderful ;
therefore doth my soul keep
them.
- 130 *Pe.* The opening of thy words giveth
light ; it giveth understanding
unto the simple.

- 131 *Pe.* I opened my mouth and panted; for I
longed for thy commandments.
- 132 *Pe.* Turn unto me, and be gracious unto
me, according to *thy* manner to-
ward those that love thy name.
- 133 *Pe.* Establish my steps in thy word,
and let not any iniquity have
dominion over me.
- 134 *Pe.* Redeem me from the oppression of man,
that I may keep thy precepts.
- 135 *Pe.* Cause thy countenance to shine upon
thy servant, and teach me thy
statutes.
- 136 *Pe.* Streams of water run down mine eyes,
because they keep not thy law.
- 137 *Tsaddi.* Righteous *art* thou, O Jehovah,
and thy judgments *are* right.
- 138 *Tsaddi.* Thou hast commanded thy testi-
monies in righteousness and
exceeding faithfulness.
- 139 *Tsaddi.* My zeal hath destroyed me, because
mine adversaries have forgotten
thy words.
- 140 *Tsaddi.* Thy word *is* exceedingly tried;^a
therefore thy servant loveth it.

^a Ps. xviii. 30; xii. 6.

- 141 *Tsaddi.* I *am* little and despised; yet do I
not forget thy precepts.
- 142 *Tsaddi.* Thy righteousness *is* an everlasting
righteousness, and thy law *is*
truth.
- 143 *Tsaddi.* Trouble and anguish have got hold
of me; yet thy commandments
are my delight.
- 144 *Tsaddi.* The righteousness of thy testimonies
endureth for ever: give me un-
derstanding that I may live.
- 145 *Koph.* With *my* whole heart I have
called: answer me, O Jehovah;
I will keep thy statutes.
- 146 *Koph.* I have called upon thee: save me,
and I will keep thy testimonies.
- 147 *Koph.* I have anticipated the dawn, and
cried: I have hoped in thy
words.
- 148 *Koph.* Mine eyes have anticipated the *night*
watches, to meditate in thy
word.
- 149 *Koph.* Hear my voice according to thy
loving-kindness: keep me
alive, O Jehovah, according to
thy judgments.*^a

^a Ver. 156.

- 150 *Koph.* Those that pursue after mischief
draw near: they are far from
thy law.
- 151 *Koph.* Thou *art* near, O Jehovah; and all
thy commandments *are* truth.
- 152 *Koph.* I have known of old concerning
thy testimonies, that thou hast
founded them for ever.
- 153 *Resh.* Look upon mine affliction and
deliver me; for I do not forget
thy law.
- 154 *Resh.* Plead my cause, and redeem^a me;
keep me alive according to thy
word.
- 155 *Resh.* Salvation *is* far from the wicked;
for they seek not thy statutes.
- 156 *Resh.* Many *are* thy tender mercies, O
Jehovah: keep me alive, ac-
cording to thy judgments.
- 157 *Resh.* Many *are* my persecutors and my
adversaries; *yet* do I not de-
cline from thy testimonies.
- 158 *Resh.* I looked upon transgressors, and
was grieved, because they keep
not thy word.

^a Ps. xix. 14 (*note*).

- 159 *Resh.* Look how I love thy precepts : keep
me alive, O Jehovah, according
to thy loving-kindness.
- 160 *Resh.* The sum of thy word *is* truth, and
every one of thy righteous judgments *endureth* for ever.
- 161 *Shin.* Princes pursue me without cause ;
but my heart standeth in awe
of thy words.
- 162 *Shin.* I rejoice at thy word, as one that
findeth great spoil.
- 163 *Shin.* I hate and abhor falsehood ; *but* thy
law I love.
- 164 *Shin.* Seven times a day do I praise thee,
because of thy righteous judgments.
- 165 *Shin.* Great peace have those that love
thy law ; and for them there *is*
no stumbling block.
- 166 *Shin.* I wait for thy salvation, O Jehovah ;
and I do thy commandments.
- 167 *Shin.* My soul keepeth thy testimonies,
and I love them exceedingly.
- 168 *Shin.* I keep thy precepts and thy testi-
monies ; for all my ways *are*
before thee.

- 169 *Tau.* Let my cry come near before thee,
O Jehovah: give me under-
standing according to thy word.
- 170 *Tau.* Let my supplication come before
thee: deliver me according to
thy word.
- 171 *Tau.* My lips shall pour forth praise,
when thou shalt teach me thy
statutes.
- 172 *Tau.* My tongue shall declare thy word;
for all thy commandments *are*
righteous.
- 173 *Tau.* Let thy hand help me; for I have
chosen thy precepts.
- 174 *Tau.* I long for thy salvation, O Jehovah;
and thy law *is* my delight.
- 175 *Tau.* Let my soul live, and praise thee:
and let thy judgments* help me.
- 176 *Tau.* I go astray like a lost sheep; seek
thy servant; for I do not for-
get thy commandments.

PSALM CXX.

A Restoration-song.

- 1 IN my trouble I called upon Jehovah, and
he answered me,—
- 2 “Deliver my soul, O Jehovah, from false lips,
and from a deceitful tongue.”

- 3 What shall be given unto thee, or what shall
be added unto thee, thou deceitful
tongue ?
- 4 Sharp arrows from the Mighty one,^a with
burning coals of juniper.
- 5 Woe is me, that I sojourn in Meshech, *that* I
dwell in the tents of Kedar !
- 6 My soul hath long dwelt with him that hateth
peace.
- 7 *I am for peace ; but when I speak, they are*
for war. ,

PSALM CXXI.

A Restoration-song.

- 1 I WILL lift up mine eyes unto the mount-
ains.^b Whence shall my help come ?
- 2 My help *cometh* from Jehovah, that made
heaven and earth.^c
- 3 He will not suffer thy foot to be moved :
he that keepeth thee will not slumber.
- 4 Behold, he that keepeth Israel will neither
slumber nor sleep.
- 5 Jehovah *is* thy keeper : Jehovah *is* thy shade
upon thy right hand.

^a Ps. xlv. 3-5.^b Jer. iii. 23.^c Ps. xi. 1.

- 6 The sun shall not smite thee by day, nor the
moon by night.
- 7 Jehovah will keep thee from all evil ; he will
keep thy soul.
- 8 Jehovah will keep thy going out and thy
coming in, from henceforth and for ever.

PSALM CXXII.

A Restoration-song by David.

- 1 I WAS glad when they said unto me,
“ Let us go into the house of Jehovah.”
- 2 Our feet have stood within thy gates, O
Jerusalem,—
- 3 Jerusalem builded as a city that is compact
together ;
- 4 Whither the tribes go up, the tribes of Jah,
According to the testimony to Israel, to give
thanks unto the name of Jehovah ;
- 5 For there are set thrones for judgment,
The thrones of the house of David.
- 6 Pray for the peace of Jerusalem. Those
shall prosper that love thee.
- 7 Peace be within thy bulwarks, prosperity
within thy fortresses.

- 8 For the sake of my brethren and my companions, I will say, "Peace *be* within thee."
9 For the sake of the house of Jehovah our God, I will seek thy good.

PSALM CXXIII.

A Restoration-song.

- 1 UNTO thee lifted I up mine eyes, O thou that sittest in the heavens.
2 Behold, as the eyes of servants *look* unto the hand of their masters,
And as the eyes of a maid unto the hand of her mistress,
So our eyes *looked* unto Jehovah our God, until he should be gracious unto us,—
3 "Be gracious unto us, O Jehovah: be gracious unto us; for we are exceedingly filled with contempt.
4 "Our soul is exceedingly filled
"With the scorn of those that are at ease, *and* with the contempt of the proud."

PSALM CXXIV.

A Restoration-song by David.

- 1 "IF *it had not been* Jehovah who was on our side," may Israel say;

- 2 “If *it had not been* Jehovah who was on our
side, when men rose up against us ;
3 Then had they swallowed us up alive, when
their anger was kindled against us ;
4 “Then had the waters overflowed us ; the
stream had passed over our soul ;
5 “Then had the proud waters passed over our
soul.”

- 6 Blessed *be* Jehovah, who hath not given us
as a prey to their teeth.
7 Our soul hath escaped as a bird out of the
snare of the fowlers :
The snare is broken, and we have escaped.
8 Our help *is* in the name of Jehovah, that
made heaven and earth.

PSALM CXXV.

A Restoration-song.

- 1 THOSE that trust in Jehovah *are* as mount
Zion,
Which cannot be moved, *but* standeth fast for
ever.
2 *As* the mountains *are* round about Jerusalem,
So is Jehovah round about his people from
henceforth and for ever.

- 3 For the rod of wickedness shall not rest upon
the lot of the righteous,
Lest the righteous put forth their hands unto
iniquity.
- 4 Do good, O Jehovah, unto *those that are*
good,
And to *those that are* upright in their hearts.
- 5 As for such as turn aside unto their crooked
ways,
Jehovah shall lead them forth with the
workers of iniquity.^a
Peace *be* upon Israel.

PSALM CXXVI.

A Restoration-song.

- 1 WHEN Jehovah brought back those that
returned of Zion, we were like those that
dream.
- 2 Then was our mouth filled with laughter, and
our tongue with singing ;
Then said they among the nations, " Jehovah
hath done great things for them."
- 3 Jehovah hath done great things for us, *where-*
of we are glad.

^a Ps. ci. 8.

- 1 Bring back, O Jehovah, our captivity, like
the brooks in the south.
- 5 Those that sow in tears, shall reap with
singing.
- 6 He that goeth forth, weeping as he goeth,
bearing seed for sowing,
Shall doubtless come again with singing,
bearing his sheaves *with him*.

PSALM CXXVII.

A Restoration-song by Solomon.

- 1 EXCEPT Jehovah build the house, they
labour in vain that build it:
Except Jehovah keep the city, the keeper
watcheth *but* in vain;—
- 2 *It is* in vain that ye rise up early, that ye
sit down late,
Eating the bread of sorrows;—so he giveth his
beloved one sleep.
- 3 Lo, children *are* an inheritance from Jeho-
vah: the fruit of the womb *is his* reward.
- 4 As arrows in the hand of a mighty man, so
are the children of *a man's* youth.
- 5 Blessed *is* the man that hath filled his quiver
with them:
They shall not be ashamed, when they speak
with *their* enemies in the gate.

PSALM CXXVIII.

A Restoration-song.

- 1 BLESSED *is* every one that feareth Jehovah,
that walketh in his ways,
2 For thou shalt eat the labour of thy hands;
blessed *art* thou, and *it shall be* well
with thee.
3 Thy wife within thy house, *shall be* as a
fruitful vine.
Thy children round about thy table, as olive
plants.
4 Behold, thus shall the man be blessed that
feareth Jehovah.
5 Jehovah shall bless thee out of Zion,
And thou shalt see the good of Jerusalem all
the days of thy life,
6 And thou shalt see thy children's children.
Peace *be* upon Israel.

PSALM CXXIX.

A Restoration-song.

- 1 "MANY a time did they afflict me from
my youth," may Israel say;
2 "Many a time did they afflict me from my
youth; but they did not prevail against
me.

- 3 "The plowers plowed upon my back; they
made long their furrows.
- 4 "Jehovah *is* righteous: he hath cut asunder
the cords of the wicked."
- 5 Let all that hate Zion be ashamed and
turned back.
- 6 Let them be as the grass upon the house-
tops, that withereth before *any one*
plucketh *it* up;
- 7 Wherewith the reaper filleth not his hand,
nor he that bindeth sheaves his bosom;
- 8 Neither do those that pass by say, "The
blessing of Jehovah *be* upon you :
"We bless you in the name of Jehovah."

PSALM CXXX.

A Restoration-song.

- 1 OUT of the depths did I call upon thee,
O Jehovah,—
- 2 "O my Lord, hear my voice :
"Let thine ears be attentive to the voice of
my supplications.
- 3 "If thou, O Jah, shouldst mark iniquities,
O my Lord, who could stand?

- 4 "But with thee *there is* forgiveness,^a that thou
mayest be feared."
- 5 I waited for Jehovah, my soul waited, and
in his word I hoped.
- 6 My soul *waited* for my Lord more than
watchmen for the morning; *yea, more*
than watchmen for the morning.
- 7 Let Israel hope in Jehovah;
For with Jehovah *there is* loving-kindness,
and with him *there is* abundant^b re-
demption;
- 8 And he will redeem Israel from all his
iniquities.

PSALM CXXXI.

A Restoration-song by David.

- 1 O JEHOVAH, my heart was not haughty,
nor mine eyes exalted;
Neither did I exercise myself in things too
great, or too wonderful for me.
- 2 Surely I calmed and quieted my soul,
As a child that is weaned of his mother: my
soul within me *was* as a weaned child.
- 3 Let Israel hope in Jehovah, from henceforth
and for ever.

^a Ps. lxxxvi. 5.^b Isa. lv. 7.

PSALM CXXXII.

A Restoration-song.

- 1 O JEHOVAH, remember David,
And all his trouble ; ^a
- 2 How he swore unto Jehovah,
And vowed unto the Mighty one of Jacob,
- 3 " I will not come into my house,
" I will not go up to my bed,
- 4 " I will not give sleep to mine eyes,
" *Nor* slumber to mine eyelids,
- 5 " Until I find a place for Jehovah,
" A dwelling-place for the Mighty one of
Jacob." ^b
- 6 Lo, we heard of it in *the land of Ephraim* : ^c
We found it in the fields of Jaar. ^a
- 7 Let us go into his dwelling-place ;
Let us worship at his footstool.
- 8 Rise up, O Jehovah, into thy rest,
Thou, and the ark of thy strength ;
- 9 Let thy priests be clothed with righteousness,
And let thy godly ones shout for joy :
- 10 For thy servant David's sake,

^a 1 Chron. xxii. 14.^b 2 Sam. vii. 1-17.^c Jer. vii. 12-15 ; Jud. xii. 5, *see the original*.^d 1 Chron. xiii. 6.

Turn not away the face of thine anointed one.^a

11 Jehovah hath sworn *in* truth unto David,
He will not turn from it,
“Of the fruit of thy body will I set upon
thy throne.”^b

12 “If thy sons will keep my covenant,
“And my testimonies that I shall teach them,
“Then shall their sons sit upon thy throne
for ever.”^c

13 For Jehovah hath chosen Zion,
He hath desired *her* for his dwelling.

14 This *is* my rest for ever:
Here will I dwell; for I have desired her.

15 I will abundantly bless her provision,
I will satisfy her needy ones with bread,

16 I will also clothe her priests with salvation,
And her godly ones shall shout aloud for joy.

17 There will I make a horn to spring up for
David:^d

I have prepared a lamp for mine anointed
one.

18 His enemies will I clothe with shame,
But upon himself shall his crown flourish.

^a 2 Chron. vi. 41, 42.

^b 2 Sam. vii. 12.

^c 2 Chron. vi. 16; 1 Kings ii. 4.

^d 1 Chron. xvii. 11-14.

PSALM CXXXIII.

A Restoration-song.

- 1 BEHOLD, how good and how pleasant *it is*
For brethren to dwell together in unity !
- 2 *It is* like the good oil^a upon the head,
That descended upon the beard, *even* Aaron's
beard,
That descended upon the edge of his gar-
ments ;
- 3 *It is* like the dew of Hermon, that descended
upon the mountains of Zion ;
For there hath Jehovah commanded the
blessing,
Even life for evermore.

PSALM CXXXIV.

A Restoration-song.

- 1 BEHOLD, bless ye Jehovah,
All ye servants of Jehovah,
Who by night stand in the house of Jehovah.
- 2 Lift up your hands* *in* the holy place, and
bless Jehovah.
- 3 Jehovah, that made heaven and earth,
shall bless thee out of Zion.

^a Exod. xxx. 22-33 ; 2 Kings xx. 13.

PSALM CXXXV.

Hallelujah.

- 1 PRAISE ye the name of Jehovah.
Praise ye, O *ye* servants of Jehovah,
- 2 That stand in the house of Jehovah,
In the courts of the house of our God.
- 3 Praise ye Jah; for Jehovah *is* good:
Sing ye praises to his name; for *it is* pleasant;
- 4 For Jah hath chosen Jacob for himself,
And Israel for his peculiar treasure.^a
- 5 For I know that Jehovah *is* great,
And that our Lord *is* above all gods.
- 6 Whatsoever Jehovah pleaseth, *that* doeth he,
In the heavens, and in the earth,
In the seas, and in all deep places.
- 7 He bringeth up the clouds from the ends of
the earth;
He maketh lightnings for the rain;
He bringeth forth the wind out of his store-
houses.^b
- 8 Who smote the first-born of Egypt,
Both of man and cattle;
- 9 *Who* sent signs and wonders into the midst of
thee, O Egypt,

^a Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18.^b Jer. x. 13.

- Upon Pharaoh, and upon all his servants.
- 10 Who smote many nations,
And slew mighty kings ;
- 11 Sihon, king of the Amorites,
And Og, king of Bashan,
And all the kingdoms of Canaan ;
- 12 And gave their land *for* an inheritance,
An inheritance unto Israel his people.
- 13 Thy name, O Jehovah, *endureth* for ever,
Thy memorial, O Jehovah, to all generations ;^a
- 14 For Jehovah will judge *the cause* of his
people,^b
And repent himself ^c concerning his servants.^d
- 15 The idols of the nations *are* silver and gold,
The work of men's hands.
- 16 They have a mouth, but they speak not :
They have eyes, but they see not :
- 17 They have ears, but they hear not :
Neither is there *any* breath in their mouth.
- 18 Those that make them, are like unto them ;
So is every one that trusteth in them,^e
- 19 O house of Israel, bless ye Jehovah :

^a Exod. iii. 15.^b Ps. xc. 13 ; cvi. 45.^c Heb. x. 30.^d Deut. xxxii. 36.^e Ps. cxv. 4-8.

- O house of Aaron, bless ye Jehovah :
20 O house of Levi, bless ye Jehovah :
Ye that fear Jehovah, bless ye Jehovah.
21 Blessed *be* Jehovah out of Zion, who dwelleth
in Jerusalem.
Hallelujah.

PSALM CXXXVI.

- 1 O GIVE thanks unto Jehovah ; for *he is*
good ; for his loving-kindness *endureth*
for ever.
2 O give thanks unto the God of gods ; for his
loving-kindness *endureth* for ever.
3 O give thanks unto the Lord of lords ; for his
loving-kindness *endureth* for ever.
4 Unto him that alone doeth great wonders ;
for his loving-kindness *endureth* for
ever.
5 Unto him that by understanding made the
heavens ; for his loving-kindness *endur-*
eth for ever.
6 Unto him that stretched out the earth above
the waters ; for his loving-kindness *en-*
dureth for ever.
7 Unto him that made great lights ; for his
loving-kindness *endureth* for ever.

- 8 The sun to rule by day ; for his loving-kindness *endureth* for ever ;
- 9 The moon and the stars to rule by night ; for his loving-kindness *endureth* for ever.
- 10 Unto him that smote Egypt in their first-born ; for his loving-kindness *endureth* for ever ;
- 11 And brought out Israel from the midst of them ; for his loving-kindness *endureth* for ever ;
- 12 With a strong hand, and with a stretched out arm ; for his loving-kindness *endureth* for ever.
- 13 Unto him that divided the Red sea into parts ; for his loving-kindness *endureth* for ever ;
- 14 And made Israel to pass through the midst of it ; for his loving-kindness *endureth* for ever ;
- 15 But shook out Pharaoh and his might into the Red sea ; for his loving-kindness *endureth* for ever.
- 16 Unto him that led his people through the wilderness ; for his loving-kindness *endureth* for ever.

- 17 Unto him that smote great kings; for his
loving-kindness *endureth* for ever;
18 And slew mighty kings; for his loving-kind-
ness *endureth* for ever;
19 Sihon, king of the Amorites; for his loving-
kindness *endureth* for ever;
20 And Og, king of Bashan; for his loving-kind-
ness *endureth* for ever;
21 And gave their land for an inheritance; for
his loving-kindness *endureth* for ever;
22 An inheritance unto Israel his servant; for
his loving-kindness *endureth* for ever.
23 Who hath remembered us in our low estate;
for his loving-kindness *endureth* for ever;
24 And hath rescued us from our adversaries;
for his loving-kindness *endureth* for ever.
25 Who giveth food to all flesh; for his loving-
kindness *endureth* for ever.
26 O give thanks unto the God of heaven; for
his loving-kindness *endureth* for ever.

PSALM CXXXVII.

- 1 BY the rivers of Babylon, there we sat
down;
Yea, we wept, when we remembered Zion.

- 2 We hung our harps upon the willows in the midst thereof.
- 3 For there those that carried us away captive asked of us a song,
And those that wasted us *asked of us* gladness, *saying*, "Sing us *one* of the songs of Zion."
- 4 How shall we sing Jehovah's song on strange ground?
- 5 If I forget thee, O Jerusalem, may my right hand forget *her skill*;
- 6 If I remember not thee, may my tongue cleave to the roof of my mouth;^a
If I prefer not Jerusalem above my highest gladness.
- 7 Remember, O Jehovah, the children of Edom in the day of Jerusalem,
Who said, "Rase *it*, rase *it*, *even* to the foundation thereof."
- 8 O daughter of Babylon, that art to be destroyed,
Blessed *shall he be*, that rendereth unto thee,
that which thou didst bring upon us.
- 9 Blessed *shall he be*, that taketh and dasheth thy babes against the rock.

^a Ezek. iii. 26.

PSALM CXXXVIII.

By David.

- 1 I WILL give thee thanks with my whole
heart;
Before the angels^a will I sing praises to thee.
- 2 I will worship in thy holy temple,^b
And give thanks unto thy name, for thy
loving-kindness and for thy truth;
For thou hast magnified thy word above all
thy name.
- 3 In the day that I called, thou didst answer
me,
And strengthen me *with* strength in my soul.
- 4 All the kings of the earth shall give thee
thanks, O Jehovah,
When they hear the words of thy mouth.
- 5 Yea, they shall sing in the ways of Jehovah;
For great *is* the glory of Jehovah.
- 6 Though Jehovah *is* exalted, yet looketh he
upon the lowly;
But the proud he knoweth afar off.

^a Ps. viii. 5; xcvi. 7.^b Ps. v. 7.

- 7 Though I walk in the midst of trouble, thou
wilt keep me alive :
Thou wilt put forth thine hand against the
anger of mine enemies,
And thy right hand shall save me.
- 8 Jehovah will perform *all things* for me;^a
Thy loving-kindness, O Jehovah, *endureth* for
ever :
Forsake not the works of thine own hands.

PSALM CXXXIX.

For the chief Musician. A Psalm by David.

- 1 O JEHOVAH, thou searchest me, and
knowest *me*.
- 2 Thou knowest my sitting down, and my rising
up ;
Thou understandest my thought afar off.
- 3 Thou compassest my path, and my lying
down,
And art acquainted *with* all my ways.
- 4 For *there is* not a word on my tongue,
But, lo, O Jehovah, thou knowest it altogether.
- 5 Thou besettest me behind and before,
And layest thy hand upon me.
- 6 *Such* knowledge *is* too wonderful for me ;
It is high, I cannot *attain* unto it.

^a Ps. lvii. 2.

- 7 Whither can I go from thy Spirit ?
Or whither can I flee from thy presence ?
- 8 If I ascend up into the heavens, thou *art* there ;
If I make my bed in hades,^a behold, thou *art*
there.
- 9 If I take the wings of the dawn,
And dwell in the uttermost parts of the sea,^b
- 10 Even there shall thy hand guide me,
And thy right hand shall take hold of me.
- 11 If I should say, " Surely the darkness shall
cover me,
" And the light about me shall be night,"—
- 12 Even the darkness cannot make dark to thee,
But the night giveth light as the day,
The darkness *is* as the light.
- 13 For it is thou that hast formed my reins ;
Thou didst cover me in my mother's belly.
- 14 I will give thee thanks, because I am fearfully
and wonderfully made :
Wonderful *are* thy works ;
And *that* my soul knoweth right well.
- 15 My body was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of
the earth.^c

^a Ps. vi. 5 (*note*).

^b That is, the extreme west.

^c Ps. lxiii. 9 ; Eph. iv. 9.

- 16 Thine eyes did see my substance, yet being
imperfect;
And in thy book were all *my members* written,
Which in continuance were formed, when as
yet there was none of them.
- 17 How precious also are thy thoughts unto
me, O God!
How mighty is the sum of them!
- 18 *If* I would count them, they are more in
number than the sand.
I awake, and I am still with thee.
- 19 Surely thou wilt slay the wicked one, O God;
Depart from me, therefore, ye men of blood.
- 20 For they speak* of thee wickedly,
And thine adversaries take *thy name* in vain.
- 21 Do I not hate those, O Jehovah, that hate
thee?
And am not I grieved with those that rise up
against thee?
- 22 I hate them with perfect hatred:
I count them mine enemies.
- 23 Search me, O God, and know my heart;
Try me, and know my thoughts;
- 24 And see if *there be any* idolatrous way in me,
And guide me in the way everlasting.

PSALM CXL.

For the chief Musician. **A Psalm** by David.

- 1 DELIVER me, O Jehovah, from the evil
 man,
 Preserve me from the man of violence,
2 Who devise evil in *their* heart.
 Every day they gather themselves together
 for war.
3 They sharpen their tongue like a serpent ;
 Adder's poison *is* under their lips.^a Selah.

4 Keep me, O Jehovah, from the hands of
 the wicked one,
 Preserve me from the man of violence,
 Who devise to overthrow my steps.
5 The proud hide a trap for me, and cords ;
 They spread a net by the side of the path ;
 They set snares for me. Selah.

6 I have said to Jehovah, "Thou *art* my God :
 "Give ear, O Jehovah, to the voice of my
 supplications."

^a Rom. iii. 13.

- 7 O Jehovah, my Lord, the strength of my salvation,
Thou hast covered my head in the day of battle.
- 8 Grant not, O Jehovah, the desires of the wicked one :
Further not his wicked device, *lest* they exalt themselves. Selah.
- 9 *As for* the head of those that compass me about, let the mischief of their own lips cover them ;
- 10 Let burning coals be cast upon them ;
Let them be cast into the fire ; into deep pits, *whence* they cannot rise again.
- 11 Let not the slanderer be established in the earth.
As to the man of violence, let evil hunt him to *his* overthrow.^a
- 12 I know that Jehovah will maintain
The cause of the afflicted one, *and* the judgment of the needy.
- 13 Surely the righteous shall give thanks unto thy name :
The upright shall dwell in thy presence.

^a Ps. xxxiv. 21.

PSALM CXLI.

A Psalm by David.

- 1 O JEHOVAH, I call upon thee ; make
haste unto me :
Give ear to my voice, when I call upon thee.
- 2 Let my prayer be established before thee *as*
incense ;
And the lifting up of my hands *as* the evening
offering.
- 3 Set a watch, O Jehovah, before my mouth :
Keep the door of my lips.
- 4 Let not my heart incline to *any* evil thing.
To practise deeds of wickedness,
With men *that are* workers of iniquity ;
And let me not eat of their dainties.
- 5 Let the righteous one smite me, *it shall be*
loving-kindness ; and let him rebuke me,
It shall be oil for *my* head, *which* my head
shall not refuse ;
For yet *shall* my prayer *be* in their calamities.
- 6 When their judges shall be thrown down the
sides of the rock,
They shall hear my words ; for they are
sweet.

- 7 Our bones have been scattered at the mouth
of hades,*
As when one furroweth and plougheth the
earth.
- 8 But mine eyes *are* unto thee, O Jehovah
my Lord:
In thee do I take refuge; let not my soul
be poured out.
- 9 Keep me from the trap, *which* they have set
for me;
And from the snares of the workers of
iniquity.
- 10 Let the wicked fall into their own nets,
Whilst that I myself wholly escape.

PSALM CXLII.

A didactic Psalm by David. A Prayer when he was
in the cave.

- 1 WITH my voice will I cry unto Jehovah;
With my voice will I make my supplication
unto Jehovah.
- 2 I will pour out before him my complaint;
Before him will I show my trouble.

* Ps. vi. 5 (*note*).

- 3 When my spirit is overwhelmed within me,
It is thou that knowest my path.
In the way wherein I walk, they have hidden
a trap for me.
- 4 Behold on *my* right hand and look ;
For *there is* none that knoweth me :
Refuge faileth me ;
There is none that careth for my soul.
- 5 I have cried unto thee, O Jehovah,
I have said, "Thou *art* my refuge,
"*And* my portion in the land of the living.'
- 6 Attend unto my cry ;
For I am brought exceedingly low :
Deliver me from my persecutors ;
For they are stronger than I.
- 7 Bring my soul out of prison,
That I may give thanks unto thy name.
The righteous shall surround me ;
For thou wilt deal bountifully with me.

PSALM CXLIH.

A Psalm by David.

- 1 O JEHOVAH, hear my prayer ;
Give ear to my supplications ;
In thy faithfulness answer me, *and* in thy
righteousness.

- 2 And enter not into judgment with thy servant;
For before thee no man living is righteous.
- 3 For the enemy hath persecuted my soul;
He hath smitten my life down to the earth;
He hath made me to dwell in darkness, as
those that have been long dead;
- 4 So that my spirit is overwhelmed within
me;
My heart within me is desolate.
- 5 I remember the days of old:
I meditate on all thy work;
On the work of thy hands I muse.
- 6 I spread out my hands unto thee:
My soul *thirsteth* for thee, as a thirsty land.
Selah.
- 7 Answer me speedily, O Jehovah; my spirit
faileth:
Hide not thy face from me,
Lest I become like unto those that descend
into the pit.
- 8 Make me early to hear thy loving-kindness;
For in thee do I trust:
Make me to know the way wherein I should
walk;
For unto thee do I lift up my soul.
- 9 Deliver me from mine enemies, O Jehovah:
unto thee *do I flee* to hide me.

- 10 Teach me to do thy will; for thou *art* my
God:
Let thy good Spirit guide me into the land
of uprightness.
- 11 For thy name's sake, O Jehovah, keep me
alive:
In thy righteousness bring my soul out of
trouble,
- 12 And in thy loving-kindness destroy mine
enemies,
And cause to perish all the adversaries of my
soul;
For I *am* thy servant.

PSALM CXLIV:

By David.

- 1 BLESSED *be* Jehovah my rock,
Who teacheth my hands to war,
And my fingers to fight;
- 2 My loving-kindness^a and my fortress; my
high tower and my deliverer;
My shield, and *the one* in whom I take refuge,
Who subdueth the peoples^{*b} under me.
- 3 O Jehovah, what *is* man that thou knowest
him?

^a Ps. lix. 17.^b 2 Sam. xxii. 48; Ps. xviii. 47.

- Or the son of man that thou thinkest upon
him ?*
- 4 Man is like to vanity :
His days *are* as a shadow that passeth away.
- 5 Bow thy heavens, O Jehovah, and descend ;
Touch the mountains, and they shall smoke.^a
- 6 Cast forth lightning, and scatter them ;
Send forth thine arrows, and discomfit them.^b
- 7 Send forth thy hand * from on high ;
Rid^c me and deliver me out of many waters,
Out of the hand of strangers,
- 8 Whose mouth speaketh lies,
And their right hand *is* a right hand of falsehood.
- 9 I will sing a new song unto thee, O God :
With the ten-stringed lyre will I sing praises
to thee,
- 10 *Even to him that giveth salvation unto kings,*
That riddeth David his servant from the evil
sword.
- 11 Rid me and deliver me out of the hand of
strangers,

^a Ps. civ. 32.^b Ps. xviii. 14.^c Ps. ii. 8.^d Ps. xxxiii. 3, 2.

- Whose mouth speaketh lies,
 And their right hand *is* a right hand of falsehood,
- 12 That our sons *may be* as plants nourished up
 in their youth;
 Our daughters, as corner-stones polished *after*
 the similitude of a palace;
- 13 Our barns full, affording all manner of store;
 Our sheep bringing forth thousands *and* tens
 of thousands, in our fields;
- 14 Our oxen strong to labour; *and* no breaking
 in,
 Nor going out, nor complaining in our streets.
- 15 Blessed *is* the people that is in such a case;
 Yea, blessed *is* the people whose God *is*
 Jehovah.

PSALM CXLV.

Praise by David.

- 1 *Aleph.* I WILL exalt thee, my God, O
 King,
 And I will bless thy name for ever
 and ever.
- 2 *Beth.* Every day will I bless thee,
 And I will praise thy name for ever
 and ever.

- 3 *Gimel.* Great *is* Jehovah, and exceedingly
to be praised,^a
And his greatness *is* unsearchable.
- 4 *Daleth.* One generation shall praise thy
works to another,
And they shall show forth thy
mighty acts.
- 5 *He.* I will speak of the glorious honour
of thy majesty,
And of thy wonderful works.
- 6 *Wau.* And they shall talk of the might of
thy terrible acts ;
And I will declare thy greatness.*
- 7 *Zain.* They shall pour forth the remem-
brance of thy great goodness,
And shout for joy on account of thy
righteousness.^b
- 8 *Heth.* Jehovah *is* gracious, and merciful,
Slow to anger, and great in loving-
kindness.^c
- 9 *Teth.* Jehovah *is* good to all ;
And his tender mercies *are* over all
his works.
- 10 *Yod.* All thy works shall praise thee, O
Jehovah,

^a Ps. xlviii. 1 ; xevi. 4.

^b Ps. li. 14.

^c Ps. ciii. 8.

- And thy godly ones shall bless thee :
- 11 *Caph.* They shall talk of the glory of thy
kingdom,
And speak of thy might,
- 12 *Lamed.* To make known to the children of
men his mighty acts,
And the glorious honour of his
kingdom.
- 13 *Mem.* Thy kingdom *is* a kingdom for all
ages,
And thy dominion *endureth* through-
out all generations.
- 14 *Samech.*^a Jehovah upholdeth all that fall,
And raiseth up all that are bowed
down.^b
- 15 *Ain.* The eyes of all wait upon thee ;
And thou givest them their food in
its season.
- 16 *Pe.* Thou openest thy hand,
And satisfiest the desire of every
living thing.
- 17 *Tsaddi.* Jehovah *is* righteous in all his
ways,
And kind in all his works.^c

^a The previous letter to this is wanting, namely, *Nun*, the fourteenth ; that is, there is no verse beginning with the fourteenth letter of the alphabet.

^b Ps. cxlvi. 8.

^c Luke vi. 35. .

- 18 *Koph.* Jehovah is near unto all that call
upon him,
To all that call upon him in truth.
- 19 *Resh.* He will fulfil the desire of those
that fear him ;
He also will hear their cry, and
save them.
- 20 *Shin.* Jehovah keepeth all that love him,
But all the wicked will he destroy.
- 21 *Tau.* My mouth shall speak the praise of
Jehovah ;
And let all flesh bless his holy name
for ever and ever.

PSALM CXLVI.

Hallelujah.

- 1 PRAISE Jehovah, O my soul.
- 2 I will praise Jehovah, as long as I live :
I will sing praises to my God while I have
my being.^a
- 3 Trust ye not in princes,
Nor in the son of man, with whom *there is* no
salvation.
- 4 His breath goeth forth, he returneth to his
earth,^b

^a Ps. civ. 33.^b Gen. iii. 19.

- In that very day his thoughts perish.
- 5 Blessed *is he* that *hath* the God of Jacob for
his help,
Whose hope *is* in Jehovah his God,
- 6 That made heaven and earth,
The sea, and all that therein *is* ;
That keepeth truth for ever ;
- 7 That executeth judgment for the oppressed ;
That giveth bread to the hungry.
Jehovah looseth those that are bound ;
- 8 Jehovah openeth *the eyes of* the blind ;
Jehovah raiseth up those that are bowed down ;
Jehovah loveth the righteous ;
- 9 Jehovah keepeth strangers *in safety* ;
He lifteth up the fatherless one, and the
widow ;
But the way of the wicked he overthroweth.
- 10 Jehovah is King for ever,
Even thy God, O Zion, to all generations.
Hallelujah.

PSALM CXLVII.

Hallelujah.

- 1 FOR *it is* good to sing praises to our God ;
For *it is* pleasant, and praise is comely.
- 2 Jehovah buildeth Jerusalem :
He gathereth together the outcasts of Israel.

PSALM CXLVII.

- 3 He healeth the broken in heart,
And bindeth up their wounds.
- 4 He telleth the number of the stars :
He giveth names to them all.
- 5 Great *is* our Lord and of great strength ;
His understanding *is* infinite.
- 6 Jehovah lifteth up the lowly ;
He abaseth the wicked to the earth.^a
- 7 Sing ye unto Jehovah with thanksgiving ,
Sing ye praises to our God with the harp,
- 8 Who covereth the heavens with clouds,
Who prepareth rain for the earth,
Who maketh grass to spring up upon the
mountains.
- 9 He giveth to the cattle their food,
And to the young ravens which call.
- 10 He delighteth not in the might of the horse :
He taketh not pleasure in the legs of a man.
- 11 Jehovah taketh pleasure in those that fear him,
In those that hope in his loving-kindness.
- 12 Laud Jehovah, O Jerusalem ;
Praise thy God, O Zion.
- 13 For he hath strengthened the bars of thy
gates ;
He hath blessed thy children within thee.

^a Prov. iii. 34 ; xxix. 23 ; Matt. xxiii. 12.

^b Ps. xxxiii. 16-19.

- 14 He maketh peace *in* thy borders,
And satisfieth thee with the finest of the
wheat.
- 15 He sendeth forth his command *upon* the earth :
His word runneth speedily.
- 16 He giveth snow like wool:
He scattereth abroad the hoar frost like ashes.
- 17 He casteth forth his ice like morsels :
Who can stand before his cold ?
- 18 He sendeth forth his word and melteth them :
He causeth his wind to blow, *and* the waters
flow.
- 19 He showeth his word unto Jacob,
His statutes and his judgments unto Israel.
- 20 He hath not dealt so with any nation ;
And *as for his* judgments, they have not
known them.
- Hallelujah.

PSALM CXLVIII.

Hallelujah.

- 1 PRAISE ye Jehovah from the heavens :
Praise ye him in the heights ;
- 2 Praise ye him, all his angels ;
Praise ye him, all his hosts ; *
- 3 Praise ye him, sun and moon ;
Praise ye him, all ye stars of light ;

- 4 Praise ye him, ye heavens of heavens ;
And ye waters that *are* above the heavens.
- 5 Let them praise the name of Jehovah ;
For he commanded, and they were created ;
- 6 And he hath established them for ever and
ever ;
He hath made a decree which shall not pass
away.
- 7 Praise ye Jehovah from the earth :
Ye sea-monsters, and all depths ;
- 8 Fire, and hail ; snow, and vapour ;
Stormy wind fulfilling his word ;
- 9 Mountains, and all hills ;
Fruit-trees, and all cedars ;
- 10 Beasts, and all cattle ;
Creeping things, and winged birds ;
- 11 Kings of the earth, and all peoples ;
Princes, and all judges of the earth ;
- 12 Both young men, and virgins ;
Old men, with children ;
- 13 Let them praise the name of Jehovah ;
For his name alone is exalted :
His majesty *is* above the earth and the
heavens ;^a
- 14 For he hath exalted the horn of his people,

^a Ps. viii. 1.

The praise of all his godly ones,^a
Even of the children of Israel, a people near
 unto him.^b
 Hallelujah.

PSALM CXLIX.

Hallelujah.

- 1 SING ye unto Jehovah a new song ;
And his praise, in the assembly of the godly.
- 2 Let Israel be glad in his Maker ;
 Let the children of Zion rejoice in their
 King.
- 3 Let them praise his name with the dance ;
 Let them sing praises to him with the timbrel
 and harp ;
- 4 For Jehovah taketh pleasure in his people ;
 He beautifieth the lowly with salvation.
- 5 Let the godly rejoice in glory :
 Let them shout for joy upon their beds.
- 6 Let the praises of God *be* in their throat,
 And a two-edged sword in their hand,
- 7 To execute vengeance upon the nations,
And punishments upon the peoples ;

^a Zeph. iii. 19, 20 ; Deut. xxvi. 19 ; xxviii. 1.

^b Isa. xlv. 23.

- 8 To bind their kings with chains,
• And their nobles with fetters of iron ;
9 To execute upon them the judgment written.
This honour have all his godly ones.
Hallelujah.

PSALM CL.

Hallelujah.

- 1 PRAISE ye God in his holy place ;
Praise ye him in the firmament of his
strength ;
2 Praise ye him on account of his mighty acts ;
Praise ye him according to the abundance of
his greatness.
3 Praise ye him with the sound of the cornet,
Praise ye him with the lyre and harp,
4 Praise ye him with the timbrel and dance,
Praise ye him with stringed instruments and
the pipe,
5 Praise ye him with the loud cymbals,
Praise ye him with the cymbals of joyful
sound.
6 Let everything that hath breath praise Jah.
Hallelujah.

NOTES
SUGGESTIVE OF INTERPRETATION.

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INTRODUCTION.

Interpreting God's word is something quite distinct from *translating* it. A bad translator, or a person without any ability to translate, as being entirely ignorant of the original languages, might be, whilst availing himself of a translation made by somebody else, a good interpreter, through the power of the Holy Ghost; but a bad interpreter would make a poor translator. Nevertheless, the translator has to be on his guard against being unduly influenced by any supposed or real power of interpreting. The object, however, of every reader is to get at the meaning of his author, and it is especially the object of every translator to enable his reader so to do. With the view, therefore, of forwarding the common object of both translator and reader, as far as the Book of Psalms is concerned, the following *Notes suggestive of Interpretation* have been prepared.

The first consideration in reference to the interpretation of the Book of Psalms is this, that God's word testifies that David, who had so much to do with that book,^a was a *prophet*.^b

^a The seventy-three psalms, ascribed to David in the titles, are not the only psalms that he was the author of. Of the sixty psalms, not ascribed to any one in the title, the following five are ascribed to David elsewhere: Psalms cv., xcvi., cvi., in 1 Chron. xvi. 7; Psalm ii., in Acts iv. 25; and Psalm xcvi., in Hebrews iv. 7. The probability is that David was the author of the rest of this class. Thus we may reckon that, out of the total of 150, there are 133 by David.

The other authors named in the titles are Asaph, Solomon, Heman the Ezrahite, Ethan the Ezrahite, and Moses. To Asaph twelve psalms are ascribed; to Solomon two; to each of the others one. This makes a total of seventeen by other authors mentioned by name.

^b Acts ii. 30.

It is also testified of the next principal author, that is of Asaph, although only the author of twelve psalms, that he too was a *prophet*.^a Thus we have the same reason for expecting prophetic matters in the Psalms that we have for expecting them in the writings of Isaiah or Joel. But we have carefully to bear in mind that God's word testifies that the Book of Psalms, as a whole, is a series of utterances by the Holy Ghost;^b so that the whole is inspired, whether the authors were prophets or not.

Next there is this consideration, that the Holy Ghost, by whom the prophets of old were moved,^c is called the Spirit of Christ.^d This assertion at once prepares us for any amount of information, whether in the Book of Psalms, or in any other writings of the prophets, concerning Christ, or His people, His kingdom, or His church.^e

But then there were peculiar circumstances in the life of David, that gave him special fitness for being used of the Holy Ghost, the Spirit of Christ, to announce, by means of psalms founded on his own experience, the experience of Christ or of others connected with Christ.

David, as a godly man, belonged to the godly remnant in Israel in his day. Besides this, David was God's chosen king, and, as such, had to encounter man's rejection. He was hunted as a partridge on the mountains. Through unparalleled dangers and miraculous deliverances he reached the throne. Then, not Israel only, but all the surrounding nations also, in due time, submitted themselves unto him. Accordingly, in some psalms, by means of the recital of David's experience, as one suffering for the truth's sake, or associated with those who were so suffering, we may trace the experience of a future godly remnant of Israel, who shall

^a Matt. xiii. 35; 2 Chron. xxix. 30.

^b Acts i. 16, 20; Heb. iii. 7; 2 Sam. xxiii. 1, 2.

^c 2 Pet. i. 21.

^d 1 Pet. i. 11.

^e Luke xxiv. 44.

be in like manner persecuted in their day. In other psalms, by means of this same David's experience, as God's king, whom man rejected, we may trace the experience of One greater than David, who not only suffered and died, but rose again from the dead, and who shall yet sit on the throne of His father David and reign over the house of Jacob for ever.^a

But this is not all. David, although personally in the place of acceptance before God, and a forgiven man, was nevertheless exposed to temporal visitations of God's anger, on account of his sin in the matter of Bathsheba, the wife of Uriah.^b This fact furnishes the grounds of the language in certain psalms, where David deprecates God's wrath on account of sin. And thus does David's experience once more become a fit medium through which to express the experience of others in future days. On the one hand it expresses that holy anguish under suffering from the hand of God, which the Son of God, as Son of Man, experienced when suffering for sins not His own; on the other hand it expresses that sense of being under God's wrath which the future godly remnant of Israel will experience, whilst identifying themselves, like godly Daniel, with their still unpardoned nation.^c

In illustration of the above remarks, it may be well to notice the manner in which the inspired authors of the New Testament deal with this book.

In Acts iv. 23-28 we find Psalm ii. 1, 2 quoted: "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The

^a Luke i. 32, 33; Acts ii. 30.

^b 2 Sam. xii. 10-14.

^c Dan. ix. 4-19.

kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth, against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Psalm ii. 1, 2 is here considered to be an utterance of God by the mouth of His servant David; but the Lord's Christ is considered to be Jesus, whom Herod and Pontius Pilate, with the Gentiles and the people of Israel, had slain. Again, in Acts xiii. 32, 33 we find a part of the seventh verse of this psalm quoted: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee." This part of Psalm ii. 7 is here considered to be an address from God to Jesus, on the occasion of His raising Him up from the dead. This interpretation we find re-asserted both in Hebrews i. 5 and in Hebrews v. 5. According to this interpretation, Jesus, as so raised up from the dead, is the speaker of this psalm from the seventh verse: "I will declare the decree; the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee."

In Acts ii. 25-28 we find Psalm xvi. 8-11 quoted: "For David speaketh concerning Him, I foresaw the Lord always before My face; for He is on My right hand, that I should not be moved: therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance." Psalm xvi. 8-11 is here acknowledged to be spoken by David; but David is supposed to be speaking prophetically, that is, not of himself but of

another, even of the Christ that was to come, according to the flesh, of his own loins,—that His soul should not be left in hades, neither should His flesh see corruption. And we further find, in this passage in the Acts, that this Christ, or Messiah, is identified with Jesus. According to this interpretation, Jesus is the speaker of these verses, and so apparently of the whole psalm.

In John xix. 23, 24 Jesus is considered the speaker of Psalm xxii. : “Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled which saith, They parted My raiment among them, and for My vesture they did cast lots.” So also is He considered the speaker of Psalm xxii. in Hebrews ii. 11, 12: “For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren; saying, I will declare Thy name unto My brethren; in the midst of the church will I sing praise unto Thee.” And this is confirmed in Matthew xxvii. 46 and in Mark xv. 34, in both which places we find Jesus uttering on the cross the first words of this psalm: “My God, My God, why hast Thou forsaken Me?”

In Hebrews x. 5–10 we find Psalm xl. 6–8 quoted: “Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.” Psalm xl. 6–8 is here considered to be an utterance of Jesus on His coming into the world. According to this interpretation, Jesus is the speaker of this psalm.

In John xiii. 18 Jesus appropriates to Himself the words of Psalm xli. 9: “I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that

eateth bread with Me hath lifted up his heel against Me." He thus seems to constitute Himself the speaker of this psalm.

In John xv. 25 Jesus is considered the speaker of Psalm lxix.: "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause." So He is in John ii. 17: "And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up." And so He is in Romans xv. 3: "For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me."

These are not the only psalms in which Jesus is supposed in the New Testament to be referred to. Among others, there is Psalm cx., that mentions His present position at the right hand of God, and the priestly office He is now filling, quoted in the New Testament eight times; there is also Psalm cxviii., referring to His present exaltation and second appearing in glory, quoted in the New Testament six times. But these will suffice to show that *an interpretation* belongs to the Psalms that we should not naturally have supposed to attach to them. And this interpretation is not destructive of their historical meaning, but founded upon it.

That this is a *veiled* mode of imparting instruction must be admitted. So is all *allegorical* instruction; whether by this is understood what is commonly called a parable, or a type, or that larger mode of allegorizing that Paul calls our attention to in his Epistle to the Galatians.^a And as in all allegorical instruction there are parts that have no correspondence in the reality, so, in this mode of imparting instruction, exemplified in the Psalms, we must be prepared to find expressions, and even facts, that have no correspondence in the party set forth. On the other hand, there are matters that are true concerning the real party set forth, that are not even alluded to in the Psalms.

^a Gal. iv. 21-31.

God has been pleased to make certain gracious declarations in reference to our fallen race, of an absolute, that is, *unconditional* kind. His name being Jehovah, *the unchanging One*, all these declarations must, in due time, be fully carried out. Among these declarations there is what He said to the serpent in the hearing of our first parents: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). There are also the declarations in His covenant with Abraham: "I will make of thee a great nation . . . in thee shall all the families of the earth be blessed . . . And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession . . . And in thy seed shall all the nations of the earth be blessed" (Gen. xii. 2, 3; xvii. 7, 8; xxii. 18). There are also the declarations in His covenant with David: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build a house for My name, and I will establish the throne of His kingdom for ever . . . thy throne shall be established for ever" (2 Sam. vii. 12, 13, 16). Many other similar declarations there are; but all these declarations, in all their details, have to be fulfilled to the letter, because they are unconditional, and His name is Jehovah, the unchanging One. Bearing this in mind will greatly help to the understanding of all the prophetic writings, and of the Psalms in particular.

PART I.

PSALM I.

This psalm, as neither an address to God, nor an address from God, seems to present us with the moral of the whole Book of Psalms.

First, in reference to those that God has respect to. It is the man that walks in a course of separation from the wicked, delighting himself in Jehovah's word, that is blessed. Such a one shall, in due time, find himself possessed of full and enduring prosperity. Ver. 1-3. This, of course, implies a resurrection for those who have so walked, but have left this scene before the full time has come.

Secondly, in reference to those that God has not respect to. Presently, the wicked shall no more prosper in the earth. They shall not be able to stand when God rises up to judgment. They shall no longer be found in the congregation of the righteous, for they shall be consumed out of the earth (Ps. civ. 35 ; Prov. ii. 22 ; Matt. xiii. 41). Ver. 4-6.

PSALM II.

Who the speaker is in this psalm, or at least in the latter part of it, from ver. 7 : " I will declare the decree : Jehovah said unto Me, Thou art My Son ; it is I, this day, that have begotten Thee," we learn from Acts xiii. 32, 33, Hebrews i. 5, and Hebrews v. 5 ; for, according to these scriptures, the speaker in ver. 7 is the Lord Jesus Christ, the risen and glorified Son of God. That is, David's seed rather than David is to be understood here.

This psalm is thus a warning from Jehovah's anointed One, that is, from Jehovah's Christ, or Messiah, as risen from the dead and exalted to God's right hand, to the kings and judges

of the earth, as confederate against Jehovah and against His anointed One. Ver. 1-3.

Jehovah's counsel is that His anointed One shall reign upon Zion His holy mountain, and thence exercise sway, not only over Israel, but over all the earth; and Jehovah will in wrath, if they turn not, make good what He has ordained. Ver. 4-6. This clearly sets forth an *earthly* kingdom; it stands out in striking contrast with the *heavenly* calling of the church.

This confederate opposition of the kings and judges of the earth, in its first actings, is recorded in Acts iv. 24-28, where vers. 1 to 3 of this psalm are quoted, and applied to the slaying of Jesus by Herod and Pontius Pilate, with the Gentiles, and the people of Israel; but it is not yet ended, for Jehovah's anointed One does not yet reign on mount Zion. Nay, in the last days it receives a fuller development than ever. In the last days the kings of the earth will be found assembled together in siege against Jerusalem (Zech. xiv.) determined to destroy the last testimony to the name of Christ out of the earth; and it is to this fuller development that this psalm especially refers. This opposition, in its first actings, was carried to great lengths, seeing Jehovah's anointed One was cast out and slain; but Jehovah raised Him up and gave Him glory, and addressed to Him this word: "Ask of Me, and I will give the nations for Thine inheritance, and the ends of the earth for Thy possession. Thou shalt break them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel." Ver. 7-9.

But this is not all. Jehovah's anointed One has been raised up, not only to be a King, but also a Saviour: "Him hath God exalted to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v. 31). He came originally to the children of Israel with a message of peace from God (Acts x. 36); but such a message to *sinners* needed His death. For this reason was His death

permitted, even because God was minded to save. Whilst nothing could more fully prove man's desperate state of ungodliness than their treatment of Him, Jehovah's anointed One, Jehovah's Son,—His death, as under God's hand, brought in salvation. Whilst He suffered for righteousness under man's hand, He suffered for sin under God's. Thereby all God's deep displeasure at man's ungodliness was displayed. Therefore He raised Him again the third day. As the result, repentance was to be preached in His name among all nations, beginning at Jerusalem (Luke xxiv. 47). It only remained that men should repent and turn to God. There is forgiveness and life for all such. But neither Israel nor the Gentiles have received this testimony. A party *called* of God, not of the Jews only, but also of the Gentiles, are found receiving it (Rom. ix. 24). And this party, called the church, will, in due time, be caught up to heaven (1 Thess. iv. 16, 17). Then a fresh testimony to Christ will be raised up in Israel (Mal. iii. 5; Rev. xi. 3), and whilst those who compose this testimony will be, on the one hand, the means of bringing down upon the Jews the hostility of the apostate Gentiles, they will be, on the other hand, as intercessors for their unbelieving nation, the means of saving it; for when the nations are gathered together against Jerusalem to battle, and its destruction is imminent, Jehovah will, in answer to the cry of His godly ones, appear in the person of His anointed One for their salvation and for the destruction of their enemies. It is under these circumstances that the gracious word of warning at the close of the psalm is addressed to the opposing kings of the earth: "Now therefore, O kings, understand; be instructed, O judges of the earth," etc. Ver. 10-12.

This psalm may thus be called a key psalm, as not only bringing before us Jehovah's counsel, and so the ground-plot of the Book of Psalms, but also two of the prominent parties concerned with that counsel,—Jehovah's appointed King, and the opposing kings of the earth.

PSALM III.

This and the four following psalms, to Psalm vii. inclusive, constitute a group illustrative of the sufferings of Jehovah's anointed One, under man's rejection, set forth in the previous psalm.

Jehovah's anointed One, under the sense of the numbers of His enemies, encourages Himself in Jehovah His God. Jehovah will answer Him when He calls upon Him. Ver. 1-4.

Jehovah His God is His confidence; He will put down all His enemies in due time. From Him alone comes deliverance. In the meantime, His blessing is upon His people. Ver. 5-8.

PSALM IV.

Jehovah's anointed One, under the sense of the contempt and opposition of the children of men, comforts Himself in God, His righteous God. Ver. 1.

At the same time He warns the children of men that Jehovah is not of their mind, that He is bent upon honouring "His godly One," and that He will hear Him when He calls upon Him. He bids them offer the sacrifices of righteousness, that is, sacrifices in righteousness (Mal. iii. 3), and to put their trust in Jehovah. Ver. 2-5.

In answer to the cry of the many after happiness, He testifies to the satisfying joy of the light of Jehovah's countenance. With such as find it, there is peace, whatever else for a time may be lacking. Ver. 6-8.

PSALM V.

Jehovah's anointed One encourages Himself in Jehovah, His King and His God, as a God that hates evil, although bearing so long with evil doers. Ver. 1-7.

He seeks guidance on account of the wiles of His enemies. Vers. 8 and 9. He prays that His enemies may be cast down, but that all those that take refuge in Jehovah may be glad. Ver. 10-12.

PSALM VI.

A prayer of Jehovah's anointed One under the sense of Jehovah's wrath. Here we get something additional to man's rejection recorded in Psalm ii. We know that for our sakes this wrath came upon Him. He prays to be saved therefrom. So elsewhere it is written of Him: "who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared" (Heb. v. 7). It is especially in the Book of Psalms that we are to expect to find these prayers and supplications. Ver. 1-7.

In resurrection His prayer is answered, and His enemies confounded. Ver. 8-10.

PSALM VII.

Jehovah's anointed One takes refuge in Jehovah His God, from all His persecutors. Vers. 1 and 2. He appeals to Him touching His innocence. Ver. 3-5.

He prays that Jehovah would rise up to judgment; but, in so doing, He is not simply referring to His own personal position, but is looking forward into the far future, even to the times when Jehovah shall judge the peoples. Ver. 6-10.

He expresses His confidence in Jehovah as a righteous judge: although so long-suffering, He will certainly, unless there be a turning on the part of the opposing one, execute judgment. Ver. 11-13. Then we find He has in His eye some wicked individual, a ringleader in wickedness, who shall come on the scene in the days immediately preceding the time when Jehovah shall rise up to judgment. No name is here given to him; but in Psalm viii. 2 he is called "the enemy and avenger"; and in Psalm ix. 5, 16, and x. 2, 3, 4, "the wicked one." "The wicked one" is also his name in Isaiah xi. 4 and 2 Thessalonians ii. 8. His end is like that of "wicked Haman" (Esther vii. 6, 10); that is, he falls into the pit that he digs for others. At this point, that is, at this foreseen exhibition of Jehovah's righteousness, Jehovah's anointed One gives

thanks. Ver. 14-17. Thus this psalm may also be considered a key psalm, as introducing to our notice another of the prominent parties concerned with Jehovah's counsel, namely, the antichrist of the last days (1 John ii. 18).

PSALM VIII.

This also is a key psalm, as introducing the remaining prominent party concerned with Jehovah's counsel, namely, the godly remnant in Israel, after the church has been caught up (1 Thess. iv. 16, 17). They are called "babes and sucklings," but they are babes and sucklings that, like Abraham, believe God. It is amongst the babes and sucklings of mankind that believers have ever been, for the most part, found. Of this we have illustrations in the Israelitish youths in Babylon, the shepherds of Bethlehem, and the fishermen of Galilee. For this fact we find our Lord giving thanks to His Father. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Matt. xi. 25). And on another occasion, when the children were found in the temple, shouting to His praise, He testified that it was a fulfilment of this principle, quoting this very psalm, "Yea, have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" (Matt. xxi. 15, 16.)

There has always been, according to the apostle Paul, a godly remnant in Israel, through God's effectual grace, even in Israel's worst days (Rom. xi. 1-5). In this psalm we have such a remnant spoken of in connection with the *last* days, even the days that are subsequent to the rapture of the church. And such a remnant is here spoken of as triumphant, triumphant in the sense of *earthly* hopes, according to the promises to Abraham, Isaac and Jacob, as distinguished from *heavenly* hopes, according to the promises to the church.

This psalm seems to be a psalm of praise for the nation Israel, when restored, converted, and at rest in their own

land, "when Jehovah of hosts shall reign in mount Zion and in Jerusalem and before His ancients gloriously" (Isa. xxiv. 23; Mic. iv. 7). That is, David here represents his nation as a saved people.

The opening of this psalm implies nothing less than the final overthrow of him who was, at the same time, Israel's enemy and God's avenger (Jer. v. 9, 29), elsewhere called "the wicked one," "antichrist." And this overthrow is brought about by the faith and confidence of the godly remnant. Their faith and confidence bring down God's saving help at a most critical moment, even at the time when the opposing nations with their kings, assembled together under the leadership of antichrist at the last siege of Jerusalem, are pressing Israel to the utmost (Zech. xiv.). Vers. 1 and 2.

This is the nearer ground of praise in this psalm. There is a remoter but much deeper ground in the exaltation of man to the throne of the created universe, in the person of Jehovah's anointed One. The link of connection between the two grounds of praise is most intimate, inasmuch as it is the godly remnant's faith in Jehovah's anointed One, cast out and slain, but raised again and highly exalted, that gives them the victory.

At a time when there was an utter absence of godliness and righteousness in the earth, even in the highly favoured Israel, except in a godly remnant as we have seen above, Jehovah's Son appeared. This One, as ready of Himself to come (John x. 18), was sent into the world by God for the world's salvation (John iii. 17), even through the suffering of the penalty of human transgression. The enduring of man's penalty thus became Christ's service. He was obedient unto death (John x. 17, 18); and for this service "God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9-11; Heb. ii. 9).

This is the second man, this is the last Adam, and, in due time, shall all things be visibly put under His feet, He sitting on His own throne as distinguished from His Father's throne, on which He now sits (Rev. iii. 21). To this time this psalm evidently belongs, namely, to the time of the full blaze of the millennial glory. Ver. 3-9.

PSALM IX.

This psalm seems to be an utterance by the same party that we had in Psalm vii., that is, by Jehovah's anointed One in the days of His flesh.

First, we have Him giving thanks, as foreseeing the fall of the wicked one of the last days, the fact referred to at the conclusion of Psalm vii., and which there elicited His thanksgivings. The opposing nations with their kings have been overthrown, the wicked one their leader destroyed, and consequent thereon Jehovah is King,—"He will judge the world with righteousness, He will judge the peoples with equity." Ver. 1-10.

In the same connection He summons the godly remnant, whose cry (vers. 13 and 14) has been heard and answered, to sing praises to Jehovah, now dwelling in Zion, and to show forth among the peoples His deeds. The pit was dug for them: the opposing nations with their kings have sunk down into it; the wicked one, their leader, has been caught in his own snare. Ver. 11-16.

Then comes a prediction to the same effect, containing this additional information, that the opposing nations are apostate nations, nations that have forgotten God. Vers. 17 and 18.

And then comes a prayer, that even so it may come to pass. Vers. 19 and 20.

The order of this psalm (first, the song of thanksgiving; second, the prediction; third, the prayer) is very remarkable, but very natural, as from One who could say, "The Spirit

of Jehovah spake by Me, and His word was in My tongue " (2 Sam. xxiii. 2).

PSALM X.

This psalm is an utterance of the godly remnant of Israel, in the last days, suffering under the persecutions of the wicked one, antichrist. That is, David here represents that godly remnant.

The first part is a prayer for deliverance. Ver. 1-15.

The conclusion is a prophetic announcement of the overthrow of the nations that are in association with the wicked one. Jehovah will hear the prayer of the lowly. Ver. 16-18.

In the former part, antichrist is vividly depicted: his pride, which, as opposition to God, is sure to end in his destruction, is especially dwelt upon.

In the latter part, shines out the characteristic feature of the godly remnant, which secures to them the victory, namely, their lowliness. This is the virtue which gives to God His place. It is distinguished from meekness, which shines out under insult, by being the acknowledgment of dependence upon another, even God, whether subjected to ill-treatment or not. It stands out in striking contrast with the pride of the wicked one, who gives to God no place: "All his thoughts are, There is no God."

PSALM XI.

Here we have the godly remnant of the last days in another point of view, not as persecuted, but as recommended to flee, as advised to desist from their testimony. Ver. 1-3.

Their faith supplies an answer. Jehovah is their refuge; and not only so, but He, as seated in the heavens, rules over all, nothing takes place without His permission. He is proving the children of men, both the righteous and the wicked. The righteous suffer thus far, only; but for the wicked is prepared a horrible cup. Ver. 4-7.

PSALM XII.

Here again we have the godly remnant of the last days suffering under the persecutions of antichrist. Hence the cry, "Save, O Jehovah." Vers. 1 and 2.

To this cry we have Jehovah's answer, "Now will I rise up." Ver. 3-5.

His people reply, "The words of Jehovah are clean words, as silver purified sevenfold." Ver. 6-8. This is characteristic of God's people in all ages. To them God's communications are always most precious, and, in comparison with man's words, most clean, that is, most sure.

PSALM XIII.

Here again we have the godly remnant suffering,—their patience tried, but their confidence in Jehovah's loving-kindness unshaken.

In saying, as they do at ver. 1, "How long wilt Thou hide Thy face from me?" we must suppose them identifying themselves with their still unpardoned nation, as in Psalms xlv. 24, cxliii. 7.

PSALM XIV.

This seems to be a meditation on the moral condition of man, as exhibited in the nation Israel.

The ways of those who have no religion, who say, "There is no God," do not commend themselves. Ver. 1.

Many are very religious; but God declares all have departed from Him, "There is none that doeth good, no, not one." Vers. 2 and 3.

There may be grounds of excuse by reason of ignorance; but what is to be said of those who live where the light of the gracious communication that God has made to *sinner*s shines, yet receive it not themselves, and persecute those that do receive it? Ver. 4. The end of such. Vers. 5 and 6.

But there is a better day for the nation Israel: "There

shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Isa. lix. 20, as quoted in Rom. xi. 26).

PSALM XV.

This psalm depicts the character of those that shall dwell in Jehovah's holy mountain, in the days when His anointed One shall reign there, even on mount Zion.

Jehovah is asked the question, who they are that shall dwell there. Ver. 1.

Jehovah's answer. Ver. 2-5.

In this answer we must reckon that we get the character of the accepted sinner, rather than the grounds on which he is accepted. For the latter see Psalm xxxii.

PSALM XVI.

Jehovah's anointed One seeks of God His preserving care. Ver. 1. In becoming flesh, the Son of God became Jehovah's servant. In this fact, that He is *His* servant, His godly soul finds its full happiness. Ver. 2. The saints that are in the earth are His delight; but He will utterly disown those that turn away from the only living and true God. Vers. 3 and 4.

As Jehovah's servant He is most happy, Jehovah is the portion of His soul, Jehovah Himself will maintain His lot. He can say He has a goodly inheritance, even though death, in service, is before Him. Jehovah will raise Him up again, and that forthwith. His soul shall not be left in hades, neither shall His flesh see corruption. But more than that: for this His service He shall be highly exalted, He shall ascend to Jehovah's right hand. Ver. 5-11.

PSALM XVII.

A prayer of Jehovah's anointed One under pressure from His enemies. At ver. 11 His disciples are included. Having death before Him in His path of service, He declares He shall be satisfied with Jehovah's presence on awaking.

PSALM XVIII.

The title of this psalm sufficiently sets forth its object ; but, in its fulfilment, it finds a much richer application in David's seed, Jehovah's anointed One, than in David himself. It may be considered a song of praise on the part of Jehovah's anointed One, in the day of the fulfilment of Jehovah's counsel concerning Him.

First, we have Jehovah's anointed One presenting His love to Jehovah, and delighting Himself in Him, as having delivered Him when He called upon Him. Ver. 1-3.

Then, with much detail, He enters into the character of this deliverance, to the praise of Jehovah's name. His conflict was with death ; and out of death Jehovah delivered Him. "He drew Me out of many waters," says He at ver. 16. Thus was Moses a type of Him, in death and resurrection. "She called his name Moses : and she said, Because I drew him out of the water" (Exod. ii. 10). Ver. 4-29.

And then we have Him praising Jehovah for all His subsequent successes, in giving Him the victory over all His enemies, and making Him the Head of the nations. Ver. 30-45. The allusion here is not to the times of the church, but to the millennial day. The church has to do with a people *taken out of* the nations (Acts xv. 24) ; this, with the nations, *as a whole*.

He concludes by again praising Jehovah for the great deliverance granted to Him as His King, and for the loving-kindness shown to Him as His anointed One. Ver. 46-50.

PSALM XIX.

This is a meditation on the visible heavens, as making known the invisible God, even His eternal power and God-head ; and also on His written testimonies, the revelation of His mind since the entrance of sin into the world.

First, the testimony of the visible heavens. As there is nothing hid from the heat of the sun in the firmament, and

as the sun and the stars are visible to all, so is God not hid, but declared unto the ends of the world. Ver. 1-6.

Secondly, the testimony of His written word. Of this it is to be said that, to sinners acquainted with it, it is better than gold, yea than much fine gold, sweeter also than honey and the honeycomb. Ver. 7-11.

But the knowledge of the Holy One is understanding, and in that light how many are one's errors, how many one's faults, and what a solemn thing is wilful sin! But both cleansing and victory over sin are at hand in this precious written testimony, for the soul that is subject to it. He concludes by presenting his words and his meditation unto Jehovah, as his Rock and his Goel redeemer. See the foot note at the end of Psalm xix. Ver. 12-14.

The full carrying out of the Goel redeemer relationship, on the part of Jehovah's anointed One, towards the nation Israel, is the very subject of the Book of Psalms. In the end, that nation will know Him, not only as the One that has *redeemed* their persons and their land at a great price, not only as the One that has *avenged* them of their enemies, but also as *their Husband*, the husband of a nation that once sat as a widow forsaken and without offspring to keep up the name of the family on their inheritance.

PSALM XX,

Here we have the godly remnant belonging to the period in which Jehovah's anointed One suffers, expressing to Him their sympathy with Him (here called the King) in His distress, and their desires for His deliverance. Ver. 1-5.

Turning to Jehovah, they express to Him their confident knowledge that He will deliver His anointed One, and declare their determination to glory in Jehovah their God, whatever others do, concluding with a prayer for the King's deliverance. Ver. 6-9.

Christ's actual disciples in the day of His humiliation came far short of this godly standard. They were truly slow of heart to believe what the prophets had spoken.

PSALM XXI.

The parties are the same as in the last psalm. The godly remnant make their acknowledgments to Jehovah on account of the deliverance granted to the King. By Jehovah's strength the King has not only triumphed over death, but has been highly exalted. Ver. 1-7.

They address the King Himself, rejoicing in the thought that all His enemies shall be destroyed. Ver. 8-12.

They give glory to Jehovah on account of His strength, as exhibited in the deliverance of His King. Ver. 13.

PSALM XXII.

This psalm has a threefold bearing. It consists of a prayer of Jehovah's anointed One under the sense of His God's forsaking of Him; His praise on being heard; and His announcement of good things to come.

First, we have His prayer under the sense of God's forsaking of Him. He truly had done nothing amiss. For our sakes He suffered this forsaking. And it may truly be called wrath, although borne by One in the highest favour, seeing that on account of sins He suffered thus. The thrice expressed sense of God's distance from Him, at vers. 1, 11, and 19 is very touching. Ver. 1-21.

Next, we have His praise, on being heard and delivered. God's face is no longer hid from Him (Ps. xxx. 7). Ver. 22-25.

And then we have a bright opening of the future. The lowly ones, that is, the godly remnant, shall eat and be satisfied; and all the ends of the earth shall turn unto Jehovah. The kingdom shall be Jehovah's, that is, Jehovah shall reign; and in that day both high and low, rich and poor, fat and famishing, shall worship before Him. Ver. 26-31.

PSALM XXIII.

The anointed One's expression of confidence in Jehovah, as His shepherd. In this He is an example to those who know Him as their shepherd.

PSALM XXIV.

All mankind belong to Jehovah on the simple grounds that He is their creator, and on this is founded their responsibility. If He created them, He created them for Himself, and He created them for Himself to serve Him. Vers. 1 and 2.

The question is asked, Who are they that shall ascend into Jehovah's holy mountain? Their character is given. See note on Psalm xv. But here there is one special feature, not mentioned in Psalm xv. They are described, not only as worshippers of Jehovah, but also of One called Jacob: this can be no other than Jehovah's anointed One. Ver. 3-6.

At the mention of this title, so suggestive of His humanity, our prophet breaks off to describe His triumphant ascension to the courts above. Others may have clean hands and a pure heart, *through grace*; but this is the worthy One, He who, being in the nature of God, and so equal with God, took the nature of a servant, and became a man, and as such was obedient unto death. He is the King of glory; He is Jehovah of Hosts Himself. Ver. 7-10.

PSALM XXV.

This is the first of the alphabetical psalms. The object of this artificial mode of composition was probably simply to help the memory. If so, we should be entitled to expect something in such psalms especially worthy of being treasured up in the memory.

This psalm brings before us the godly remnant of Israel in the last days, as identifying themselves, under much external pressure and trouble, with their still unpardoned nation.

They pray to Jehovah. Ver. 1-7.

Jehovah answers most graciously. He is One that teaches *sinners*; He guides in judgment the lowly; and all His paths towards those that keep His covenant and His testimonies are loving-kindness and truth. Ver. 8-10.

They pray again, and that directly and exclusively for pardon, not as being themselves unpardoned, but as identifying themselves with their still unpardoned nation, like Daniel (Dan. ix. 19). Ver. 11.

Jehovah further makes answer. It is the fear of Jehovah that secures His blessing. Ver. 12-14.

They pray again, referring to their present deep distress, and again ask for pardon, mentioning their nation by name. Ver. 15-22.

PSALM XXVI.

A prayer of the godly remnant, asking deliverance from the companionship of the ungodly, on the ground that their delight is in Jehovah alone.

PSALM XXVII.

The godly remnant express their confidence and hope in Jehovah. Confidence in Jehovah stands in connection with singleness of heart towards Him. Those who would be strong in confidence must delight themselves in Him alone. Ver. 1-6.

They pray before Him. Ver. 7-13.

Jehovah's answer. Ver. 14.

PSALM XXVIII.

The godly remnant pray to Jehovah. Ver. 1-5.

They praise Jehovah because He has heard the voice of their supplications,—because, when they trusted in Him, they found help. Vers. 6 and 7.

They record the fact that Jehovah is His anointed One's strength. Ver. 8. The remembrance of Him draws out their hearts in prayer for all Jehovah's people. Ver. 9.

PSALM XXIX.

This is a summons, in the day that Jehovah takes His throne and sits as King, to the worshippers of false gods, to worship Him, the God of glory, the only true and living God. See Psalm xvi. 7-9. It is His people that possess strength ; it is His people that are blessed with peace.

PSALM XXX.

Jehovah's anointed One gives thanks to Jehovah for raising Him up from the dead. Ver. 1-3.

He also calls upon all His godly ones to offer praise in reference to this matter. Jehovah's holy name has been made manifest in this act. By resurrection on the third day the *shortness* of Jehovah's anger has been made manifest. If the Victim is worthy, His anger passes in a moment ; even because His anger is the expression of His hatred of sin, not of the sinner. Says one : " the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men " (Rom. i. 18). But in order that His wrath may endure but a moment the Victim must be of such surpassing dignity and excellence that, by His sufferings, the whole amount of Jehovah's abhorrence of sin may be thereby declared. This has been the case in the sufferings of Jehovah's anointed One. Therefore He raised Him again the third day, and caused repentance to be proclaimed in His name among all nations, beginning at Jerusalem. Vers. 4 and 5.

He next details before Jehovah the time of trouble He passed through, the prayer that He made during the same, and how Jehovah turned His mourning into dancing. Ver. 6-12.

The suitability of such a psalm for the dedication of the house of Jehovah (according to the title) is manifest in this,—that if ever Jehovah shall have a temple of living stones in this sinful earth, it can only be through His anointed One's death and resurrection.

PSALM XXXI.

From ver. 19-22 we are led to see that this psalm, as well as the preceding one, is an utterance of Jehovah's anointed One on the occasion of His resurrection. Up to ver. 19 He is reciting the prayer that He made in the day of His distress.

At ver. 10, He speaks of His sufferings as penal. It was for sins He was suffering, although for sins not His own.

At ver. 19, His mourning has been turned into dancing (as in Psalm xxx.), and He breaks forth into praise. Ver. 19-22.

At ver. 23, He gives, as speaking from His own experience, a word of exhortation and comfort to all that are hoping in Jehovah. Vers. 23 and 24.

PSALM XXXII.

This and the following psalm are intimately connected.

David records before Jehovah the blessedness of the man whose sins are forgiven. Vers. 1 and 2.

He enters into details before Him, touching the manner in which he had himself obtained this forgiveness, even by going to Him with simplicity, and pleading guilty before Him. Ver. 3-5. For this forgiveness shall every one that is godly pray, whilst the door of mercy is still open; such only shall be safe in the day of wrath. Ver. 6. The happy confidence of such. Ver. 7.

Jehovah addresses him in reply, but, in so doing, evidently considers him a representative person; because, after addressing him in the singular number, He adds: "Be *ye* not as the horse;" and, "Rejoice, *ye* righteous." In thus calling such persons righteous, He is, according to the apostle Paul, imputing righteousness without works (Rom. iv. 6); He justifies as well as forgives. Ver. 8-11.

By this psalm we gather assuredly, not only that the godly remnant of Israel of the last days are forgiven of Jehovah, and acknowledged as such, but also that they know themselves to be forgiven.

PSALM XXXIII.

This is an exhortation addressed to the godly remnant as "the righteous," according to the preceding psalm. They are called to rejoice in Jehovah, because His word is right, and all His works are in accordance therewith. Ver. 1-5.

By the word of Jehovah was this world brought into existence; and by His counsels, not man's, shall all its affairs be regulated. Ver. 6-12.

From His dwelling-place on high He contemplates all the ways of the children of men. No abundance of power secures safety, but Jehovah bestows it upon those that fear Him, upon those that hope in His loving-kindness. Ver. 13-19.

The response of the godly remnant, and their prayer to Jehovah. Ver. 20-22.

PSALM XXXIV.

This is a psalm of praise on the part of Jehovah's anointed One, on account of deliverance at His hand, that is, at His resurrection.

He will bless Jehovah at all times; His praise shall continually be in His mouth, His soul shall glory in Jehovah. This tone has an especial attraction for the lowly. Vers. 1 and 2. He invites such to join Him in magnifying Jehovah. He had called upon Jehovah, and He had delivered Him from all His fears, and saved Him out of all His troubles; and He assures such that His angel ever encampeth round about those that fear Jehovah, to deliver them. Ver. 3-7. He invites all men to taste and see the goodness of Jehovah. Ver. 8.

He urges upon Jehovah's saints the duty of fearing Him, that is, of reverencing Him practically, and tells them of the blessings connected therewith. He further undertakes to teach them how to do it;—a conscience tender and quick to depart from evil, and to do what is good,—that is the practical exercise of the fear of Jehovah. Ver. 9-18.

Many are the afflictions of Jehovah's anointed One, here called "the righteous One," but Jehovah delivers Him out of them all; but affliction shall utterly slay the wicked one. So also shall Jehovah deliver the souls of His servants; but those that hate "the righteous One" shall be desolate. Ver. 19-22.

PSALM XXXV.

Jehovah's anointed One, here called "the afflicted and needy One," prays to Him for help against those that contend with Him. Ver. 1-10.

He details their malice. Ver. 11-16.

He prays to Jehovah, as His Lord, to deliver His servant. Ver. 17-28.

PSALM XXXVI.

Here we have, first, an utterance concerning the wicked one. Ver. 1-4.

Then the godly remnant, at the contemplation of the wicked one's ways, offer praise to Jehovah on account of His loving-kindness, His faithfulness, His righteousness, and His judgments. Vers. 5 and 6. They especially praise Him on account of His loving-kindness to the children of men as a whole. Ver. 7-9. They pray for the continuance of His loving-kindness towards themselves. Vers. 10 and 11. As to the workers of iniquity, they must fall; their overthrow must come. Ver. 12.

PSALM XXXVII.

This is a word of exhortation for the godly remnant of Israel in the last days, when the wicked one, antichrist, is oppressing, and spreading himself like a green native tree, flourishing in its own soil.

They are neither to fret under his goading, nor to envy his prosperity. They are to trust in Jehovah and do good, whatever others may do, or whatever may be the consequences of their so doing. Nay, more, they are to delight themselves

in Jehovah and to count upon His working on their behalf. In due time, and that speedily, the wicked one and his associates shall be cut down like the grass, and the lowly shall possess the land. It is not lowly to fret. Ver. 1-11.

The wicked one may plot against the righteous one, and the wicked may draw out their sword to cast down the afflicted and needy one; but it is the wicked that shall perish. Ver. 12-15.

The little of the righteous man is better than the riches of many wicked; for the former have Jehovah on their side, whilst the latter have Jehovah against them. Ver. 16-20.

Then we have the ways of the wicked one and of the righteous one, in things of this life, contrasted. The generosity of the latter stands in connection with their knowing that they possess the blessing of Jehovah, and that that blessing shall ultimately put them in possession of the land. Ver. 21-26.

So the word to the godly remnant, however severe their trials, is, "Depart from evil and do good. . . the righteous shall possess the land, and dwell therein for ever." Ver. 27-29.

Neither is the tongue of the righteous to be silent. This may draw down upon them greater enmity, but it is they that shall possess the land. Ver. 30-34.

All this, says the prophet, he has *seen*. Ver. 35-40.

The party here addressed, although truly godly (acknowledged by God as such), and living on the earth during the last days, are evidently not the church; for they are expecting deliverance from their enemies, not by being caught up out of their midst, like the church (1 Thess. iv. 17), but by God's judgments upon their enemies, and this to put them in possession of an *earthly* inheritance.

PSALM XXXVIII.

This psalm and the next are intimately connected.

This psalm is a prayer of Jehovah's anointed One under the sense of His wrath, wrath for iniquities that were His, although not committed by Him. "Jehovah hath laid on Him the iniquity of us all" (Isa. liii. 6). Here we may see Him as the Goel redeemer, giving His own life's blood as the ransom-price. He commits Himself into the hands of Jehovah as His Lord and His God.

PSALM XXXIX.

Jehovah's anointed One relates how He was exercised to keep silence even from good, whilst the wicked were before Him. Ver. 1-3.

This stirs His sorrow, so that ultimately He breaks silence, but not to man. Before Jehovah His Lord He pours out His heart, asking to be made acquainted with all His frailty as a man. Ver. 4-6.

He further asks to be delivered from all His transgressions, His, although not committed by Him; and that Jehovah would remove His stroke. Ver. 7-11.

He yet further asks that Jehovah would turn away His anger. Vers. 12 and 13. This prayer was surely answered when we find Him saying with His last words, "Father, into Thy hands I commend My spirit" (Luke xxiii. 46).

PSALM XL.

Jehovah's anointed One records the fact that Jehovah had in answer to His prayer raised Him up from the dead and put a new song, even the song of praise, into His mouth. Many, he says, shall through the knowledge of this fact learn to trust in Jehovah. His resurrection is the token that sin has been put away, and a door of return for sinners opened, through His shed blood. Ver. 1-4.

He then offers praise to Jehovah, His God, for His many wonderful works on His own behalf and on behalf of those associated with Him. Ver. 5.

Next He records before Him the position that He found Himself in, as sent into the world to take the place of those sacrifices that were offered under the law, and recites before Him the prayer that He offered whilst bearing on that occasion the sins of others. This was the prayer that Jehovah had answered in raising Him up from the dead. Ver. 6-17.

PSALM XLI.

Jehovah's anointed One, here called "the poor One," pronounces a blessing upon the man that enters in spirit into His sorrows. Ver. 1-3.

He states His own case in the way of recording His prayer to Jehovah; He seeks acquittal from Jehovah as one charged with sin. Ver. 4. His enemies also so judged Him, not knowing that it was with their sins that He was laden. Ver. 5-9. He prays to be raised again from the dead. Anticipating this event, and not only so, but to be set before Jehovah's face for ever, He blesses Jehovah, the God of Israel. Ver. 10-13.

PART II.

PSALM XLII.

This psalm and the next are most intimately connected.

Here we find a godly remnant of Israel, as separated from God's house and amongst enemies, bemoaning their condition. The taunts of their adversaries are deeply felt, and that all the more in the remembrance of former days. Ver. 1-5.

They mourn in the bitterness of their souls, but seek to encourage themselves by the knowledge that Jehovah, *the unchanging One*, will yet command His loving-kindness for them by day, and that in the night they can sing His song and pray unto Him, the God of their life. Ver. 6-11.

PSALM XLIII.

This psalm is altogether in the same strain as the last, indeed it seems to be a part of it. Its peculiarity consists in this, that whilst in the preceding psalm strangers seem to be the adversaries of the godly remnant of Israel, here their own ungodly nation seems to be the chief source of their sufferings. By the expression "the man of deceit and iniquity," we find the wicked one or antichrist referred to, and thus are led to see that it is the godly remnant of Israel in the last days that we are occupied with.

PSALM XLIV.

Here the godly remnant of Israel identify themselves with their still unpardoned nation. They rehearse before God what their fathers had told them concerning His works of old on behalf of their nation, and that simply because He was pleased to show them favour. Ver. 1-3.

They entreat Him to send forth His commands on their

behalf in their present circumstances of suffering, declaring their confidence to be in Him and in Him alone. Ver. 4-8.

They lament before Him their cast off condition and their consequent sufferings, now greatly aggravated by reason of the presence and power of the wicked one, antichrist, here called "the enemy and avenger." Ver. 9-16. See note on Psalm viii.

They plead their personal integrity as standing fast under these circumstances, even though counted as sheep for the slaughter. They implore His help, casting themselves on that free loving-kindness that first led Him to show favour to their nation. Ver. 17-26.

The distinct reference in this psalm to the times of antichrist decides the period that the godly remnant of Israel here mentioned belongs to. But this does not prevent the apostle Paul quoting ver. 22, as applicable in principle to the sufferings of the church (Rom. viii. 36).

PSALM XLV.

This psalm and the three following, to Psalm xlviii. inclusive, are all of a bright character, referring to the last crisis, and thus serve as a kind of response to the lamentations of the three preceding ones.

The subject of this psalm is the King, Jehovah's King (Ps. ii.), that is, Jehovah's anointed One. Ver. 1.

The prophet addresses Him in terms of the highest praise on account of His moral beauty as a man. For this same cause God has blessed Him for ever, "hath highly exalted Him and given Him a name which is above every name" (Phil. ii. 9). Ver. 2.

He then calls upon Him to gird His sword upon His thigh, and to ride forth in judgment, as He will do at His second coming, on behalf of truth and lowliness and righteousness. Ver. 3-5. He next speaks of His throne, ascribing to Him Divine honours, addressing Him as God, and, in the same breath, recording His beautiful obedience as a man, on account

of which superior joys are awarded Him by His God. Vers. 6 and 7.

Then the prophet addresses the King in respect to the rich fragrance of His garments, the glad music of His court, and the bright array of the female attendants, taking special notice of the queen on His right hand. Vers. 8 and 9.

He next addresses the queen herself, stirring her up unto all self-forgetfulness in her devotion to her Lord, the King. Ver. 10-12.

He then goes back in the story to depict the queen and her virgin attendants before they are brought into the King's presence. The queen is a King's daughter, and, as such, all glorious within her Father's house. Her garments are most beautiful, her modesty not less so. Her virgin attendants sympathise with her. With gladness and joy the whole party is brought into the King's palace. And then, lastly, the prophet mentions the offspring of their union: "Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth." That is, the godly remnant of Israel, becoming merged in the nation Israel, when that nation is converted, becomes at last the joyful mother of children; and the godly nation Israel, thus multiplied, becomes the dominant nation upon the earth (Isa. lx. 12). Ver. 13-17.

The godly remnant of Israel, and the nation Israel itself, as forsaken of God, are differently typified in Scripture. The former is represented by the barren wife, the latter by the widow forsaken and without offspring. When the godly remnant becomes merged in the nation by the conversion of the latter, the two types become merged in one party.

Thus there will be a complete carrying out of the Goel redeemer relationship. See note on Psalm xix. The *third* duty of the Goel redeemer was to marry the relict of his nearest of kin, if left without offspring, that he might "raise up the name of the dead upon his inheritance." In this psalm the first duty of the Goel redeemer, to redeem the person and land of his nearest of kin, if sold, is passed over. The second

duty, to avenge him, is only just alluded to in vers. 4 and 5. But the third duty, to marry his relict, if left without offspring, is fully developed in the marriage and its results, here celebrated.

PSALM XLVI.

The godly remnant here declare what is their refuge and strength in the prospect of the convulsions connected with the last siege of Jerusalem (Zech. xiv.), and God's judgments upon the nations engaged in it. God will defend His own city. Ver. 1-5.

The crash is described: He has uttered His voice, the earth melteth; but Jehovah of hosts is with His people, the God of Jacob is their high tower. Vers. 6 and 7.

They invite all to the contemplation of the results, in the cessation of all wars unto the end of the earth. It is Jehovah, the God of Jacob, that has shown Himself, and that as the only true and living God, claiming recognition and allegiance among the nations of the earth. Ver. 8-11.

PSALM XLVII.

All nations are summoned, by Israel restored, to rejoice on the occasion of Jehovah the Most High's becoming the great King over all the earth. Ver. 1-4.

He has gone up with a shout as the King of Israel. They claim for Him the praises of all nations, as not only the King of Israel but the King of all the earth. Ver. 5-8. Then the princes of the nations are supposed to have assembled themselves together at Jerusalem. The nations are now the people of the God of Abraham, according to the promise, "all the nations of the earth shall be blessed in him" (Gen. xviii. 18); and thus their princes are God's princes. Ver. 9.

PSALM XLVIII.

Israel restored offers praise to Jehovah, as now dwelling

in Jerusalem. Great is Jehovah and greatly to be praised; and beautiful is His city, the city of the great King. Vers. 1 and 2. They record how He had made Himself known there as the high tower of His people. See note on Psalm xlv. The assembled kings of the nations, assembled in siege against Jerusalem, had been struck with terror and had fled. Ver. 3-8.

The nation Israel restored, finding themselves again worshipping in His temple in Jerusalem, rejoice in the contemplation of the fact and of the loving-kindness that has brought it to pass. Ver. 9-11.

They commend Zion's strength as well as her beauty. The city of their God is strong as well as beautiful; and He is their God for ever and ever. Ver. 12-14.

PSALM XLIX.

This is a very peculiar psalm. It might be called a key psalm, as far as the importance of the party brought forward is concerned, were it not that this party is characteristically absent when God proceeds to carry out His original counsel touching His anointed One in *the earth*.

The opening, a summons addressed to all nations, even to all the inhabitants of the world, and to all classes of such, prepares us for something unusual. Ver. 1-4.

It is not the idea of deliverance in connection with the promises made to Abraham, Isaac and Jacob. It is not the idea of a godly remnant of Israel, waiting to be put in possession, through God's judgments on their enemies, of the land promised to their fathers. The godly remnant of Israel are not mentioned, nor the earthly inheritance of Israel, nor any overthrow of Israel's enemies.

The days are evil. Iniquity abounds. It may be that riches abound also. We find men here contemplated simply as those that are subject to death and corruption, one and all. What a solemn fact, even if there was nothing to follow! Men are conscious of this fact themselves. They

call their *lands* after their own names; their *lands*, when they are gone, shall record their names: "this their way is their folly; yet those that come after them take pleasure in their sayings."

But this is not all that is said of men. However rich, "none of them can by any means redeem his brother, nor give to God a ransom for him, that he should live on for ever, and not see corruption." This brings out the peculiarity of this psalm, death is mentioned only in connection with *the ungodly*. There is a party that does not die, that does not fall under the power of hades. There are some that God will take away from this world, and take away *alive*, as ransomed from death. The speaker in this psalm represents such, for he says, "But God will redeem my soul from the power of hades; for He will take me"; as it is said of Enoch, "Enoch walked with God; and he was not, for God took him" (Gen. v. 24). This party is no other than the church, the hope of whose calling is the return of the Son of God from heaven, to take her away *alive*, to her *heavenly* inheritance, as having already, "through the redemption that is in Christ Jesus" (Rom. iii. 24), "passed from death unto life" (John v. 24). This is the mystery spoken of by Paul: "Behold, I show you a mystery, we shall not all sleep, but we (that is, the saints that are alive at His coming) shall all be changed" (1 Cor. xv. 51). That is, it does not belong to the church to sleep. What belongs to them is, to be caught up alive without dying, although by reason of the deferring of Christ's coming many do die, (as far as the dropping of this body is concerned,) who shall be raised up and so taken away to their heavenly inheritance at His coming (1 Thess. iv. 16, 17). Thus it would appear that it is the hope of the church's calling that is brought before us in this psalm, as one says, "Ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 9, 10). Of this calling, Enoch and Elijah are the types.

In ver. 14 we have mention made of "the upright," who shall tread on the ungodly in the morning. Who these may be, we are not informed ; but this passage, if it stood alone, would suffice to show us that days are coming when uprightness shall prevail on the earth. Ver. 5-15.

In church times, earthly riches are no sign of the blessing of God. The ungodly may possess riches, but they and their riches must part, because they must die. But those that possess understanding, those that *know the only true God and Jesus Christ whom He has sent*, possess eternal life (John xvii. 3), and it belongs to them, as so alive, to be taken away to their heavenly inheritance. This may be deferred, because Christ's return is deferred ; but this is their calling, and this is their hope. "Man that is in honour, and *understandeth not*, is like the beasts that perish." Ver. 16-20.

PSALM L.

This psalm follows the last in due order of time. It is the glorious appearing of Him who is the great God and Saviour, that is here spoken of, an event that follows the rapture of the church. He cannot come *with* His saints (Zech. xiv. 5), till He has come *for* them. Vers. 1 and 2.

God will not keep silence for ever. He will, in due time, rise up to judgment, to defend His people, the godly remnant of Israel. Ver. 3-6.

A word of comfort to them, founded on this prospective event, follows ; also a word of warning to the wicked one, antichrist, in particular, and to his apostate associates in general.

First, he addresses the godly remnant, seeking to stir up their faith. Thanksgiving should characterize them, not the fear of rebukes from God, for there are absolutely no rebukes for them. It is not more of offering and sacrifice that God wants, but more of faith and thanksgiving. It is

not rebukes that are awaiting them, but deliverances. Ver. 7-15.

He then warns the wicked one, antichrist. The wicked one misinterprets God's silence. Instead of its being taken by him as a token of "the riches of His goodness and forbearance and long-suffering," seeking to lead sinners to repentance, it is considered as a proof that he is doing nothing amiss, that God who sees what he is doing does not object to it, in other words, that God is such a one as himself. But God will show Himself to be the holy God in fearful rebukes. For such a one there are rebukes, and nothing but rebukes. Ver. 16-21.

He then separately warns the apostate associates of the wicked one. See note on Psalm ix. The wicked one is leading them to perdition. The door of repentance is still open to them. Vers. 22 and 23.

The expression in ver. 5, "those that have made a covenant with Me by sacrifice," goes to show, as a description of the godly remnant of the last days, the character of their faith. If there were grounds for supposing that there would be, in those days, sacrifices offered according to the law of Moses, we might still suppose that a more excellent sacrifice was referred to in this passage; but without any such grounds, we have no alternative but to conclude that the godly remnant of Israel in the last days will be acquainted with the sacrifice of Christ.

PSALM LI.

This psalm we are informed, by the title, primarily concerns David's sin in the matter of Bathsheba, or the sake of possessing whom he slew Uriah, her husband. In the parable of the vineyard (Matt. xxi.) the husbandmen slay the son, that they might possess his inheritance. Thus we see that David's sin against Uriah was a type of Israel's sin against Jesus; and so this psalm may be typically

regarded as the nation Israel's repentance. Such a psalm would follow in due order the last psalm, which we have found to be the glorious appearing of the great God and Saviour, for it is written, "They shall look upon Me whom they have pierced, and they shall mourn" (Zech. xii. 10).

A triple cry for pardon is found at vers. 1, 9 and 14; but it is rather in the consciousness of being accepted than otherwise, for how can any one see this great sight and doubt his acceptance? Israel, now convinced of sin, in shedding the blood of Jehovah's anointed One, appreciates the righteousness that God's wondrous goodness has thereby provided for sinners (Gal. ii. 21). Ver. 14. And God's wondrous goodness opens Israel's lips in praise. Ver. 15. Israel now understands what are the sacrifices that God desires,—not the multiplication of slain beasts, but that brokenness of heart that a true sense of God's goodness to sinners should inspire. Vers. 16 and 17.

Now shall Jerusalem be rebuilt, and sacrifices of righteousness offered there, that is, sacrifices of slain beasts by a righteous people, in commemoration of the great sacrifice of the slain Lamb of God. Vers. 18 and 19.

PSALM LII.

Here we have, first, a word of warning addressed to the wicked one, antichrist (as in Psalm ii. there is a word of warning addressed to the opposing kings), by Jehovah's anointed One. God's loving-kindness waits for all, even for him. But destruction will overtake him, if he turn not, and the godly remnant shall see it, and laugh at him, as one that did not make God his strength. Ver. 1-7.

And then, in contrast, Jehovah's anointed One records His own abiding prosperity, and that by reason of His abiding confidence in God's loving-kindness, ascribing the same prosperity entirely to God, and declaring His determination to continue to trust in His name. Vers. 8 and 9.

PSALM LIII.

This psalm is almost identically the same as Psalm xiv. Its value is not the less on that account. On the contrary, because of the value of the testimony in Psalm xiv., it is here substantially repeated, a sense of the utter badness of human nature lying at the bottom of all true views of God's counsels and God's grace.

PSALM LIV.

This and the next three psalms, to Psalm lvii. inclusive, seem to be prayers of the godly remnant of Israel in the last days.

In this psalm we find, first, a petition for help under persecution. Ver. 1-3.

And then an expression of confidence that God will take part with them, and destroy their enemies. Thereupon there is a giving of thanks. Ver. 4-7.

PSALM LV.

In this psalm we find, first, the godly remnant praying for help under much pressure. Ver. 1-8.

Then, imprecating destruction upon the wicked. Ver. 9-11.

Next, the character of the persecution is given, as from their own nation. See Psalm xliii. Ver. 12-14.

Then, again, do they imprecate destruction upon the wicked. Ver. 15.

They express their confidence in God, as Jehovah, *the unchanging One*. Ver. 16-19.

The wicked one, antichrist, is described. Vers. 20 and 21.

Then comes an answer from Jehovah, with a double promise. Ver. 22.

Thereupon they express their assurance, as regards Him, that He will certainly destroy the wicked, and their determination, as regards themselves, to trust in Him. Ver. 23.

PSALM LVI.

In this psalm we find, first, the godly remnant praying for help under persecution, but with lively expressions of confidence in God. Ver. 1-4.

Then detailing the malice of their persecutors, but returning to their expressions of confidence in God, with this addition, "in Jehovah (*the unchanging One*) will I boast, even in His word." Ver. 5-11.

And finally making acknowledgment by anticipation of God's answer to their petition. Vers. 12 and 13.

PSALM LVII.

In this psalm we find, first, the godly remnant praying for help under threatening calamities. Ver. 1.

Then recording the fact that all their confidence is in God, the Most High; whereupon they give Him glory. Ver. 2-5.

Next we find them anticipating that their enemies will fall into the pit that they dug for them. Whereupon they express before God their hearts' stedfast confidence, and their determination to sing His praise, concluding by giving Him glory, in the same words as before. Ver. 6-11. Their anticipation that their enemies would fall into their own pit was only in harmony with God's revealed mind. See Psalm vii. 15; ix. 15, 16.

PSALM LVIII.

Jehovah's anointed One expostulates with the rulers and judges of the earth on account of the iniquity of their hearts and the violence of their hands. Ver. 1-5.

He imprecates God's wrath upon them. Ver. 6-9.

In that day God will be vindicated as the sin-hating God, in the eyes of all men. Vers. 10 and 11.

PSALM LIX.

This psalm takes us forward to the last scenes in Jerusalem. The godly remnant, exposed to the anger of the apostate

nations, now in possession of Jerusalem (Zech. xiv. 1, 2), cry to God for help. Ver. 1-5.*

The roaming of their enemies about the city like hungry dogs is described. An expression of confidence in God follows. Ver. 6-10.

In the remembrance of the natural heart's readiness to forget its dependence upon God, a gradual overthrow of the enemy, rather than a complete overthrow at one stroke, is asked of God. Ver. 11-13.

Again the roaming of their enemies about the city like hungry dogs is noticed, with a further and fuller expression of confidence in God. Ver. 14-17.

PSALM LX.

The godly remnant identifying themselves with their nation, under the oppression of the enemy, deprecate God's wrath. At the same time they acknowledge God's special goodness to themselves as the remnant. Ver. 1-4.

They pray for God's saving help. Ver. 5.

The answer of God. Ver. 6-9.

Thereupon the godly remnant resume their prayer before God, and that with all expectation of success; because, now, God that had seemed to cast off the nation declares Himself in their favour. Ver. 10-12.

PSALM LXI.

Jehovah's anointed One, here called "the King," comforts Himself in God. Ver. 1-5.

The hope of Jehovah's King, and His prayer. Ver. 6-8.

PSALM LXII.

Jehovah's anointed One, in the strong confidence of His soul towards God, administers a word of rebuke and warning to the wicked. Ver. 1-4.

Also a word of exhortation to God's people, whom He includes with Himself in saying "God is a refuge for us." Ver. 5-8.

He declares the vanity of other confidences, seeing that with God alone there is power. But with God also there is wonderful loving-kindness; for it is His mind to reward every man for the good that he does, although from Himself alone proceeds power. Ver. 9-12.

PSALM LXIII.

Jehovah's anointed One, here called "the King," delights Himself greatly in God, as His God, longing much for the time when faith shall be changed into sight. "Thy loving-kindness is better than life" was not an empty saying from His lips. Ver. 1-7.

He expresses His assurance of being upheld, of the final overthrow of all His enemies, and of His being established as Jehovah's King. Ver. 8-11.

PSALM LXIV.

Jehovah's anointed One, here called "the perfect One," and "the righteous One," prays to God to preserve Him, especially in reference to the slanders of the workers of iniquity. Ver. 1-4.

He describes their wicked ways, and predicts that God will make their tongue to fall upon themselves. Ver. 5-10.

PSALM LXV.

This psalm and the three following, to Psalm lxxviii. inclusive, form a group bearing on the final triumph.

The godly remnant record before God the expected change in the state of things on the earth. Praise shall presently await Him; presently shall the vow be paid. He shall show Him-

self as the hearer of prayer in their deliverance; and thereupon shall all flesh come to Him. It is not that any holiness has been found in themselves (the godly remnant); they are, in themselves, like other men, weak sinners. Of God, not of the sinner, comes the propitiation for sin; God only can provide it. God has provided it, and therewith purges away the transgressions of all that turn to Him (Isa. liii. 11). Ver. 1-4.

They record, by anticipation, the fearfulness of His judgments upon their enemies in answer to their prayers, but with this happy result, that He will thereby become the confidence of all the distant parts of the earth and of the sea (Rev. xv. 3, 4). His power shall prevail everywhere, and the earth shall be full of His blessing. This is the millennium. Ver. 5-13.

PSALM LXVI.

The godly remnant call upon all the earth to rejoice and to praise God on account of the abundance of His strength, as manifested in His rising up to judgment on their behalf. Ver. 1-4.

They invite all to come and see His fearful works on their behalf. Ver. 5-7.

They call upon the nation Israel to bless their God, who, although He has proved them, has not forsaken them, but brought them out into a wealthy place. Ver. 8-12.

They express to God their determination to pay the vows that they have made in the time of their trouble, and to offer worthy returns. Ver. 13-15.

They invite all that fear God to come and hear whilst they declare what God has done for their souls. They had been walking in the fear of God, and so had been the servants of God, and not of sin; and, in due time, God had heard them and helped them. Ver. 16-20.

PSALM LXVII.

The converted nation Israel's prayer. They ask God that the light of His countenance may shine upon themselves, that thereby all nations may become savingly acquainted with Him. Vers. 1 and 2.

They rejoice in the thought that all nations shall worship Him, and become subject to His rule. Vers. 3 and 4.

Then shall the whole earth yield its increase, the blessing of their God shall be upon them, and all the ends of the earth shall fear Him. Ver. 5-7.

PSALM LXVIII.

This grand psalm is the announcement of Messiah's coming, that is, the coming of Jehovah's anointed One, looked at after the manner of the Old Testament scriptures, as in Isaiah xi. and xl., that is, not as abortive through rejection, involving the necessity of a second coming, but as resulting in the establishment of His people Israel in the land promised to their fathers, and in the setting up of the kingdom of God upon the earth.

The psalm opens with the very words that Moses used when, at the commencement of the second year after the deliverance of the people from Egypt, he rose up to lead them into the promised land: "Rise up, O Jehovah, and let Thine enemies be scattered, and let them that hate Thee flee before Thee" (Num. x. 11, 35). The cry, "Prepare the way for Him that rideth through the deserts," makes known to us that, under the name of God, or Jah, it is Jehovah's anointed One that is here referred to. Before He has finished His course He is found riding through the heavens as well as the deserts (ver. 33). Ver. 1-6.

Next, in an address commencing in the same manner that Deborah's triumphant song of praise does (Judges v. 4, 5), this same Individual is identified with the blessed God that

led and that fed His afflicted people all the days of old in the wilderness. Ver. 7-10.

Then the prophet, calling Him his Lord, records how, at His command, His servants entered the land of Canaan, and how, moving forward under the command of such a one, all fell before them. Mount Bashan, by the way, may be "a mountain of God," but mount Zion is "the mountain which God desireth to dwell in." Ver. 11-17.

Then, with great boldness of flight, the prophet addresses Him as the ascended One. The conqueror in battle may always be addressed as the one that has gone up from the fight victorious; but in the present case much, very much, more is conveyed under the expression, "Thou hast ascended on high." He shall indeed ascend into the mountain of Jehovah, and there reign as His King, even upon Zion (Ps. ii.). But the apostle Paul instructs us that this saying contains all the mystery of His descent into the lower parts of the earth, and His ascent therefrom far above all heavens, that He might fill all things (Eph. iv. 9, 10). His conflict was with death (Ps. xviii.). He descended into the grave; and, as the risen and ascended One, He obtained gifts for rebellious men, and primarily for rebellious Israel. The thought of blessing for Israel finds its consummation in this, that the blessed God Jah shall dwell among them. What a change of heart on the part of Israel is implied in this! For this salvation praise is continually due. Deliverance from human enemies is only a part of this salvation; it includes deliverance from death. On the other hand, Israel's enemies shall, in that day, know what utter destruction means. Ver. 19-23.

Next comes a scene illustrative of the happy communion, in that day, between this blessed One and His people. They shall call him their God and their King; they shall celebrate Him in song as their Lord from the fountain of Israel, that is, as descended, according to the flesh, from Israel (Rom. ix. 5). And, on His part, His goings shall be known in their midst. Ver. 24-27.

This issues in a precious message to them, "Thy God hath commanded strength for thee." Whereupon prayer is offered for strength, that all God's counsel on their behalf may be brought to pass, even that all the surrounding nations, far and near, may submit themselves unto them (Isa. lx. 12), and bring presents unto their God, as the only true and living God. Ver. 28-31.

And then, lastly, all the kingdoms of the earth are summoned to sing praises to Jehovah's anointed One, that rideth through the heavens (at His second coming) to make good His promises to Israel. He is the God of Israel, the strong God that gives strength and power to His people. He is terrible as coming forth from His sanctuary. Ver. 32-35.

The name Jah, in this psalm first occurring, seems to be only an abbreviation of the name Jehovah. The meaning of the latter name we learn from such sayings as "I am that I am" (Exod. iii. 14) and "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6); that is, it means *the unchanging One*. Jah seems to be the shape that the name Jehovah takes, as used by His worshippers. It is only His worshippers that say Hallelu-jah, Praise ye Jah.

PSALM LXIX.

This psalm stands in striking contrast with the preceding one, being the rejection of Jehovah's anointed One.

He cries to God to save Him, to God who knows that the assaults of His enemies are without cause, although He is standing charged, *on account of others*, with foolishness and sins. So He restores what He took not away. Ver. 1-12.

He renews His prayer for deliverance, in the confidence that, though man hates Him, God loves Him. Ver. 13-18.

He arraigns His enemies, and imprecates God's wrath upon them. Ver. 19-28.

He resumes His prayer for Himself, anticipating a time of resurrection and exaltation and praise. Ver. 29-31.

The lowly ones shall see this and be glad. They shall also see the full establishment of their nation in the land, according to the promises made to their fathers. Ver. 32-36.

PSALM LXX.

This psalm is a continuation of the anointed One's prayer in the last, answering, almost word for word, to the conclusion of His prayer in Psalm xl.

PSALM LXXI.

This psalm is another prayer of Jehovah's anointed One in the same circumstances as the two preceding ones. The opening of it is, almost word for word, the same as His prayer in Psalm xxxi. His determination, in ver. 14, to hope continually, and, whilst waiting for God's deliverance, to add to all His praise by unabated publishing of His saving grace, is a fine illustration of fidelity in evangelical service. Ver. 1-18.

The anticipations of hope (even of resurrection from the dead, with increase of greatness), and praise founded thereon, close this prayer. Ver. 19-24.

PSALM LXXII.

Solomon, in the deep consciousness through transgression that he is not the predicted King of the seed of David, although truly of David's sons (Ps. cxxxii. 11, 12), prays for those happy times when God's King shall reign. Then truly shall a King reign in righteousness, and the fear of God prevail and continue. Ver. 1-5.

He proceeds to describe those times more in detail. This King's coming shall be as showers upon the mown grass, so beneficent shall be His reign. Then shall righteousness flourish and peace abound. All kings shall worship Him, and all nations shall serve Him. The earth shall yield her increase, even upon the tops of the mountains; and the people of the cities shall flourish like the grass of the earth. All nations

shall be blessed in Him, according to the ancient promise to Abraham (Gen. xxii. 18), and all shall call Him blessed. Ver. 6-17.

The contemplation of such times draws out Solomon's heart in worship to God Jehovah, the God of Israel, who alone doeth wonderful works. He ascribes glory to His name. Vers. 18 and 19.

In such times the prayers of his father David would find their consummation. Ver. 20.

PART III.

PSALM LXXIII.

This psalm is the record of a temptation that will especially press upon the godly remnant of Israel in the days of anti-christ.

First, we have a testimony to God's abiding goodness to Israel, that is, to those that are Israelites indeed. Such are blessed and shall be blessed. Then, we have the record of a temptation, in view of the prosperity of the wicked, to forsake God. Ver. 1-12.

He records the thought to the reproach of God (namely, that there is no profit in godliness) that came into his mind, but that he did not dare to utter before His people. He then tells us how the snare was broken, even by his bringing of the matter before God, when he quickly learnt the latter end of the wicked. Ver. 13-20.

He next tells us how grieved he was and self abased in the revived sense of his happy position before God: "For I am continually with Thee, Thou holdest me by my right hand; Thou wilt guide me by Thy counsel, and afterwards take me to glory." He concludes by testifying that all that forsake God shall perish; and that as for himself his godliness had been his great gain. Ver. 21-28.

The expression in ver. 24, "Thou wilt guide me by Thy counsel, and afterwards take me to glory," reminds us of Psalm xlix., and seems to supply us with this information, that the godly remnant of Israel, of times subsequent to the rapture of the church, that live not to see the prosperity of Israel (whether suffering martyrdom or not) will be made to share in the heavenly glory of the church. See notes on Psalms xciv. and cxviii.

PSALM LXXIV.

This is a prayer of the godly remnant of Israel in sight of the desolations of Zion. It might be applied to those desolations, whether under the hand of Nebuchadnezzar, or of the Romans, or of the wilful king of the last days. The last must be the real fulfilment of the psalm.

The long continuance of God's anger against their nation is the burden of their complaint. They ask God to come and see the desolations that the enemy hath wrought. Ver. 1-8.

They inquire how long shall the adversary reproach His name, a name of such power and might, and of such faithfulness too. They entreat His interference on their behalf. It is a call upon Him to show Himself as the Goel redeemer, in His character of *avenger*. Ver. 9-23. See note on Psalm xix.

PSALM LXXV.

The godly remnant now give thanks unto God at the tokens that His name (that is, Himself to vindicate His name) is near, and no longer afar off. Ver. 1.

A word follows from Jehovah's anointed One, declaring His determination, when He receives the congregation, to judge with equity. Vers. 2 and 3.

He warns the wicked of their impending fate. Ver. 4-8.

He declares His determination to show forth God for ever ; He will cut off all the horns of the wicked, but exalt the horns of the righteous. Vers. 9 and 10.

PSALM LXXVI.

In this psalm is celebrated the time when God shall be known in Judah, when His name shall be great in Israel, and when His dwelling-place shall be in Zion, as the result of the last great conflict there. Ver. 1-3.

Here also is celebrated God's victory there, the victory that opens the way for that happy time ; for there, in the last

siege against Jerusalem, shall God's power be made manifest on behalf of the lowly ones of the earth. Thus shall man's wrath be for God's praise when God's wrath comes. Ver. 4-10.

Then shall all that call Jehovah their God make and pay their vows, and bring presents unto Him who alone is to be feared. Vers. 11 and 12.

PSALM LXXVII.

This psalm, like Psalm lxxiii., is the record of a temptation that will especially press upon the godly remnant of Israel in the days of antichrist.

First, the fact is recorded how, when prayer was made to God under this temptation, He gave ear. Ver. 1.

Then he records how when he was in trouble his faith had given way. He had thought God's heart was against him because His hand in providence was, and had cried unto God accordingly. Ver. 2-9.

God, in answer to his prayer, led him to this reflection,—that it was his faith that was weak, not God's faithfulness; and so, in the way of calling to mind God's mighty acts and wonders, and the years in which the right hand of the Most High had wrought for His people Israel, his faith rallied. Ver. 10-12.

He gives us his meditation on God's wonders of old, in delivering His people out of Egypt. This dealing of God's hand in grace to His people Israel was also "*in holiness*,"—the inference being that the same holiness would in due time put down the troublers of Israel. Ver. 13-20.

PSALM LXXVIII.

Here we have the prophet Asaph addressing the people Israel.

His object is to record Jehovah's praises, and might, and wonderful works (in accordance with Jehovah's command to perpetuate the knowledge of the law given by Moses), that,

through the remembrance of His mighty acts, they might set their hope in God, that is, expect good at His hands and not evil, and thus be encouraged to keep His commandments, and so, *not* resemble their fathers. Ver. 1-8.

The part of their history that is principally brought under review is that commencing with their deliverance from Egypt, and ending with the taking of the ark of God by the Philistines, a space of about 350 years. In the early part of that period, Joshua, of the tribe of Ephraim, had led them into the promised land, and the tabernacle of the congregation had been set up in Shiloh, a city belonging to the same tribe. This had given to this tribe a pre-eminency, and on this account the whole twelve tribes were called the children of Ephraim.

First, we have recorded the concluding fact of that part of their history, namely, that the children of Israel, though armed with bows, turned back in the day of battle, on which occasion the ark of God was taken; and this is pointedly ascribed to their disobedience, and their disobedience to their forgetting of God's mighty deeds and wonderful works. Ver. 9-11.

Then are recorded some of Jehovah's mighty deeds when they first set out from Egypt; and how His great pitifulness wrought with His anger in the face of their rebellions, all the way from Egypt to the promised land. Ver. 12-55.

But having reached the promised land they were still found rebellious. There they provoked Him to anger with their graven images; therefore He forsook His dwelling-place at Shiloh, and delivered the ark into the enemy's hand. Ver. 56-64.

Nevertheless, He turned to His people again, but not to give the pre-eminency any more to the tribe of Ephraim. This time He chose the tribe of Judah and mount Zion and David. A good word, this, for the governors of Judah in the last siege of Jerusalem, who shall say in their heart, "The inhabitants of Jerusalem shall be my strength, in Jehovah of Hosts their God" (Zech. xii. 5). Ver. 65-72.

PSALM LXXIX.

This psalm, like Psalm lxxiv., is a prayer of the godly remnant of Israel, identifying themselves with their nation, in times subsequent to the destruction of the temple; and, like that psalm, it might be applied to their sufferings, whether under the hand of Nebuchadnezzar, or of the Romans, or of the wilful king of the last days.

They record before God the sufferings of their nation under the oppression of their conquerors; and, whilst accepting the same as His just displeasure with their nation, on account of their sins, ask Him to pour out His wrath upon their oppressors, as His enemies as well as theirs. Ver. 1-7.

They entreat that former iniquities may not be remembered against them; they ask Him to purge away their sins, feeling that, however much they may be as individuals accepted and forgiven, they are, as a nation, still unpardoned. Ver. 8-13.

PSALM LXXX.

A prayer of the godly remnant of Israel on behalf of their nation, in three parts.

The first part is simply to "God," but to God as the Shepherd of Israel, and as filling at the same time the cherubim throne of grace,—that He would shine forth as He did of old, before Ephraim and Benjamin and Manasseh, whose tents were pitched in the rear of the tabernacle. "O God, bring us back, and we shall be saved." Ver. 1-3.

The second part is to God as the "God of hosts," that is, the strong God, telling Him how they are the sport of their enemies. "O God of hosts, bring us back, and we shall be saved." Ver. 4-7.

The third part is to God as "Jehovah, God of hosts," the One that gave them the land of Canaan for an everlasting possession, and who is the *unchanging* Jehovah. "O Jehovah, God of hosts, bring us back, and we shall be saved." Ver. 8-19.

PSALM LXXXI.

This is a psalm of praise on the fulfilment of the typical feast of the new moon in Israel's revival, through learning, at last, that God is their strength. Ver. 1-5.

So long ago as the time of Israel's deliverance from Egypt, when God's strength was so mightily and so graciously displayed on their behalf, was this feast first instituted. At last, after ages of unbelief, they have humbled themselves to receive this most elementary truth, and now they offer praise. God's praise, as the praise of Him who was always so forward to bless them, is of course to their shame, always so slow of heart to believe, but comes well from a people that have at last learnt that He Himself is all their strength. Ver. 6-16.

PSALM LXXXII.

This psalm records God's judgment of the kings and judges of the earth, of those who are by God called gods by reason of their high office. Ver. 1.

They have been warned. Ver. 2-4. They have been found insensible to such warning. Ver. 5. Their judgment. Vers. 6 and 7.

The psalm concludes with a prayer that God Himself would rise up and judge the earth, seeing that it is He that shall ultimately be King over all nations (Ps. xlvii. 7, 8). Ver. 8.

PSALM LXXXIII.

A prayer of the godly remnant of Israel against certain enemies of their nation. They describe their activity, and call them God's enemies, as taking crafty counsel against His people. The aim of their enemies is nothing less than to blot out Israel from the list of nations. Their ground of expecting to succeed is, that they are no less than ten nations, that have bound themselves together to do this. Ver. 1-8.

It seems to refer to some *future* efforts that will be made, on the part of the nations, immediately surrounding the land given by God to Israel, after Israel has become a nation again, to take possession of it for themselves. The godly remnant ask that God would deal with them as He dealt with the Midianites under Oreb and Zeeb; and as He dealt with the Canaanites under Jabin and Sisera, even that they might be confounded and perish for ever. Ver. 9-18.

PSALM LXXXIV.

A prayer of the godly remnant of Israel, longing for Jehovah's courts and Jehovah's altars.

Jehovah's dwelling-place is most lovely in their eyes, and those most blessed that dwell therein. Ver. 1-4.

Blessed also is the man whose strength is in Jehovah, although he may be far away. Such shall surely find themselves in Jehovah's presence in Zion, in due time. Ver. 5-8.

They plead, in their strong desire for the courts of Jehovah, the beauty of their shield, Jehovah's anointed One. They acknowledge at the same time the blessedness of those whose trust, whilst waiting, is in Jehovah. Ver. 9-12.

PSALM LXXXV.

This psalm opens with a prophetic vision of the times when Jehovah shall have pardoned His people Israel. Ver. 1-3.

On this is founded a prayer for those times. Ver. 4-7.

Jehovah's answer is an answer of peace, therefore should His godly ones be found steadfast. Ver. 8.

His salvation is at hand, so that glory shall dwell in the land. Loving-kindness towards the sinner and God's truthfulness in respect to His hatred of sin shall meet together; God's righteousness, as One loving righteousness, and peace for the sinner, shall kiss each other. All this shone forth in perfection in the cross of the Son of God, Jehovah's anointed

One. The hindrance to blessing has arisen through man's unbelief, whereby man's heart remained unreconciled to God. But Israel shall turn to the Lord, and then truth shall spring out of the earth, and righteousness shall look down satisfied from heaven. Ver. 9-13.

We are reminded of Psalm ix. by the order of this psalm. First, thanksgivings for an event, and then prayer that the event may come to pass.

PSALM LXXXVI.

We have here a prayer of the godly remnant.

They ask for God's saving help in the day of trouble. Ver. 1-7.

They present their praises to Him on account of His greatness and the greatness of His works. Every nation that He has made shall bow before Him. Ver. 8-10.

In the remembrance of God's loving-kindness to them in saving their souls, they seek Jehovah's help to walk in all things according to His truth, to be full of thankfulness, and to glorify His name for ever. Ver. 11-13.

They further ask for God's saving help against the proud, that is, against the world, who, as led by pride, are cruelly oppressive when their pride is crossed. Ver. 14-17.

PSALM LXXXVII.

This is a psalm in praise of Zion.

She is the chosen city of God; and, in due time, He will be found dwelling there (Ps. cxxxii. 13, 14). Vers. 1 and 2.

Glorious things are spoken of her. God Himself has said, speaking of the Egyptians, Babylonians, Philistines, Tyrians, and Ethiopians, that they shall be reckoned citizens of Zion, — "*born there*," through becoming born of Him who dwells there. Ver. 3-6.

The prophet declares that all His springs are in her. Ver. 7.

PSALM LXXXVIII.

A prayer of Jehovah's anointed One, under Jehovah's wrath.

He records His prayers as continually before Jehovah, whilst suffering under His hand: "Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves." Ver. 1-8.

He further records His prayers as uninterruptedly offered, whilst having nothing before Him but death. Ver. 9-12.

He yet further records His prayers, saying: "Why, O Jehovah, dost Thou cast off My soul,—Thy wrath goeth over Me." Ver. 13-18. When He suffered at the hands of men, it was for righteousness; when at the hands of God it was for sin; "for He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (1 Cor. v. 21).

PSALM LXXXIX.

This psalm in its fulfilment seems to be an utterance of Jehovah's anointed One, as the seed of David to whom such great promises were made, in the days of his flesh. Whilst the heir of such great promises, He finds himself in circumstances of utter prostration.

It is truly a lament, but a lament of a right godly kind; that is, in the way of remembering and holding fast, not letting go, God's promises. Therefore first in order comes the song of praise, afterwards the note of sorrow.

In the first place, He praises Jehovah for His loving-kindnesses and His faithfulness, quoting the very words of the covenant and oath made to David in respect to his seed: "For ever will I establish thy seed, and build up thy throne to all generations" (2 Sam. vii. 12, 16). Ver. 1-4.

He then offers special praise unto Jehovah on account of His faithfulness,—a God so strong, so terrible, and yet so faithful to His promises. In the very heavens shall His faithfulness be a matter of wonderment, the truth being that

David could have had no such seed, no seed *morally fit* to receive the promise of David's throne, seeing that promise lay in the path of obedience (Ps. cxxxii. 11, 12), had not God constituted His own Son David's seed. Ver. 5-14.

He next celebrates the blessedness of the people that shall come to the knowledge of this manifestation of Jehovah's name, and that shall rejoice in the seed of David as, of Jehovah, both their shield and their king. Ver. 15-18.

Then He brings before Jehovah His own words spoken in vision to His godly one, that is, to Nathan the prophet (2 Sam. vii. 4, 17). These words concern David, announcing all the favour that it was His good pleasure to bestow upon David: "No enemy shall exact upon him, nor shall any child of iniquity afflict him; . . . and I will set his hand in the sea, and his right hand in the rivers. He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him My firstborn, the highest of the kings of the earth." But this favour to David culminates in words concerning his seed, "I will set up for ever his seed, and his throne as the days of heaven;" and again, "His seed shall endure for ever, and his throne as the sun before Me." David is to have a seed to sit on his throne, to inherit his throne and his glory, and that seed is to flourish for ever. Ver. 19-37.

In contrast with all this are the present circumstances of Him who is truly the predicted seed of David, circumstances of utter rejection, both by God and man. The explanation is simple, though deep. The people that He is to reign over have to be saved first, and their salvation demands His death. But this explanation does not make trial no trial. Ver. 38-45.

Then comes His prayer, a prayer from a heart so crushed: "How long, O Jehovah? Wilt Thou hide Thyself for ever? Shall Thy wrath burn like fire? Remember, as regards Me, what My life is." As yet He has the answer only in His own bosom of faith and confidence, but He has it there, *knowing*

that the Lord whom He serves will not violate His former loving-kindnesses and faithfulness, and therefore He concludes with, "Blessed be Jehovah for ever. Amen and amen." Ver. 46-52.

PART IV.

PSALM XC.

Moses is not only a type of Jehovah's anointed One, but he also represents the godly remnant in his day. So we may regard the prayer of this psalm as a prayer that the godly remnant of Israel in days still future will readily adopt.

The Lord Himself has ever been a habitation for His servants. Ver. 1.

As regards men in general, whilst God Himself endures for ever, He has cut short their days. Though a thousand years with Him are but as yesterday when it is passed, He has made man's days very few. His days are as a sleep, in which no account is taken of time. This is by reason of God's anger. The cause is sin; and the measure of His displeasure against sin cannot be told; therefore sinners falling under it lie under it for ever. Moses, identifying himself with fallen man as a whole, prays that God would give them power to turn to account the above facts, namely, the limited measure of their days, and the cause thereof, that they may become wise unto salvation. Ver. 2-12.

Then, more especially identifying himself with his own people, whose future apostasy from God he well knew (Deut. xxxii. 21), he prays for Jehovah's return to his nation. He prays that they, as His servants, may be early satisfied with His loving-kindness, that His beauty may be upon them, and that the work of their hands may be established before Him. Ver. 13-17.

PSALM XCI.

This psalm happily follows the previous one, as a word of encouragement to those found praying according to the same.

It is a series of promises founded on the principle that he that keeps near the Most High shall enjoy the protection of the Almighty.

First, we have the assertion of this principle. Ver. 1.

Then, we have the godly remnant taking this position, declaring that Jehovah is their refuge and fortress. Ver. 2.

This brings an immediate and most happy response, showing the security that belongs to such. Ver. 3-8.

A further response,—no evil shall befall such. Ver. 9-13.

Then we have Jehovah Himself speaking directly, declaring the blessings that belong to those that set their love upon Him. Ver. 14-16.

PSALM XCII.

In this psalm we find the same party, that is, the godly remnant, giving thanks to the Most High and praising Him. Ver. 1-4.

They thank and praise Jehovah on account of the greatness of His works and the depth of His counsels. The ungodly know not this, that when they most flourish, then are they nearest their destruction. Ver. 5-11.

On the other hand, the horn of the righteous shall be exalted, and to their flourishing there is no end. Ver. 12-15.

PSALM XCIII.

A millennial psalm now follows most seasonably.

Jehovah is King. Ver. 1.

Jehovah's strength is mightier than all the strength of the adversary. Both the truth of His testimonies and His holiness, as the sin-hating God, shall be vindicated in the putting down of the adversary. Ver. 2-5.

PSALM XCIV

This psalm gives us the cry of the godly remnant, under much pressure.

They cry to Jehovah as the God of vengeance, to avenge them of their adversaries, to rise up to judgment, to shine forth on their behalf. It is the Goel redeemer, in His character of *avenger*, that is invoked. Ver. 1-7.

They rebuke the brutish folly of the ungodly in supposing God does not see, does not hear what is going on. Ver. 8-11.

They pronounce blessed that man who, in days of evil, finds rest in God, through acknowledging His hand in such circumstances, and learning concerning Him out of His written testimonies. The pit is being dug for the wicked one, even by the wicked one himself (Ps. vii. 15, 16). Jehovah will not forsake His people, though they may have to suffer till the hour when Jehovah's anointed One (here called Righteousness, as in Ps. xvii. 1) shall return to execute judgment. And in that day all the upright in heart, who, whilst on earth, had to suffer for righteousness' sake shall come with Him, as it is written elsewhere in reference to this day, "Jehovah, my God, shall come, and all the saints with Thee" (Zech. xiv. 5). Ver. 12-15.

However desperate their circumstances may be, Jehovah's loving-kindness will not fail His people. Ver. 16-19.

Jehovah will show, in due time, how separate He is from the workers of iniquity, and how opposed He is to them. Ver. 20-23.

PSALM XCV.

This is the first of a group of seven psalms, to Psalm ci. inclusive, all millennial in character.

The first part of this psalm is a hymn of praise for the millennial morn, in the form of an invitation to Jehovah's people Israel, now converted, to come and worship Him; first, as the rock of their salvation, secondly, as their Maker. Ver. 1-7.

The second part is a word from Jehovah: "To-day," says He, "if ye will hear My voice." That is, He reminds them of their responsibility to obey, though saved; a point that God

never surrenders to any of His rational creatures, in any age or dispensation. Ver. 8-11.

PSALM XCVI.

This is another millennial hymn of praise, commencing with a summons, trebly expressed, to all the earth to sing unto Jehovah a new song, and to spread among all nations the joyful news of His salvation. Ver. 1-6.

Then follows another summons, also trebly expressed, to all the families of the peoples, to give unto Jehovah the glory due unto His name. They are further charged to say among the nations, "Jehovah is King." Ver. 7-10.

Then heaven, earth, and sea, are summoned to rejoice before Jehovah, as having come to judge the world with righteousness, and the peoples with His faithfulness. Ver. 11-13.

PSALM XCVII.

This is another millennial hymn of praise.

Jehovah has come: Jehovah is King. Ver. 1.

The character of His throne is first given. Whatever amount of blessing there may be in connection with it, there is also judgment for His adversaries. The earth sees and trembles. Those that glory in idols are put to shame; all the angelic host worship Him. Ver. 2-7.

Especially for Zion and the daughters of Judah is it a time of rejoicing, for Jehovah has come to execute judgment on their behalf. Vers. 8 and 9.

The psalm concludes by a word of exhortation, based on the certainty of these things, to the godly remnant, that those that love Jehovah should be steadfast in their hatred of evil, and should not cease to rejoice in Him. Ver. 10-12.

We must not forget the application of this psalm in the New Testament to the Lord Jesus Christ, whereby we learn His identification with the King Jehovah of these millennial hymns: Heb. i. 6.

PSALM XCVIII.

This is another millennial hymn of praise.

The special theme is the deliverance of the house of Israel, and that after a public manner, because wrought out by the visible appearing of Jehovah on their behalf. Ver. 1-3.

Thereupon all the earth is summoned to rejoice before the King Jehovah, as having come to judge the world with righteousness, and the peoples with equity. Ver. 4-9.

PSALM XCIX.

This is another millennial hymn of praise, and a most interesting one.

Jehovah, that dwelleth between the cherubim, Israel's gracious God, is King. Ver. 1.

His greatness is the first theme; and He is the holy, sin hating God. Vers. 2 and 3.

Secondly, His love for judgment and righteousness is recorded; and again we are told that He is the holy, sin hating God. Vers. 4 and 5.

But, thirdly, we are told of His love to sinners; but because He at the same time took vengeance upon their sinful deeds, He is still to be proclaimed the holy, sin hating God. Ver. 6-9. This is nothing else than the story of the cross, whereby sin has been put away, that is, whereby His hatred of sin has been fully proclaimed, and so a door of return opened for sinners, showing His exceeding love to men, although sinners.

PSALM C.

This is another millennial hymn of praise.

All the earth is summoned to rejoice before Jehovah. He is God; He is Creator. But there is His goodness also. He is good; His loving-kindness endureth for ever, and His faithfulness unto all generations.

PSALM CI.

This is another millennial hymn of praise, an utterance of Jehovah's anointed One Himself.

His song now is not of loving-kindness only, as in the day of grace (John xii. 47), but of loving-kindness and judgment, as the song of the King that shall reign in righteousness. He will walk within His house in the integrity of His heart. He will scatter away all evil persons with His eyes. The faithful of the land, and those that walk after a perfect manner, shall alone be admitted into His presence. And every morning He will execute judgment on all the workers of iniquity.

PSALM CII.

This psalm contains a prayer of Jehovah's anointed One, uttered under circumstances of extreme suffering, and that as well from the hand of God as from the hand of man. In this prayer He shows Himself comforted in the remembrance of the significance of Jehovah's name: "but Thou, O Jehovah, shalt endure for ever, and Thy name to all generations"; that is, Jehovah *changes not*; the inference being that His promises to Abraham, Isaac, and Jacob shall all be fulfilled, including blessing for all the families of the earth: "Thou wilt rise up and have pity on Zion . . . and the nations shall fear the name of Jehovah, and all the kings of the earth Thy glory." We may find what is strictly analogous to this in the gospel of John, where our blessed Lord takes such pleasure in commending God as loving and ready to save all our sinful race. In both cases His own sufferings furnish the medium whereby alone such a course of action can be pursued by the blessed God, who is as holy as He is gracious. Then we are told whom this prayer is written for, even for a generation that is yet to come. And again the happy results of His sufferings, both toward Zion and all the other nations of the earth, are recorded. Ver. 1-22.

And then at last, after referring to the fact that He had so suffered and so prayed, He tells us the answer to His prayer that He received on the occasion. This answer seems to

commence at ver. 25. To the inspired author of the Epistle to the Hebrews we are indebted for the information that this part of the psalm is an answer to the prayer offered in the previous part. But such a one, even the Creator of the heavens and the earth, being the atoning Lamb, we need not be surprised at the results that follow, one of which is here again for the third time mentioned, namely, that in the persons of the children of His servants (Ps. lxi. 36) shall in due time be fulfilled the long predicted glory of Zion. Ver. 23-28.

PSALM CIII.

This most beautiful psalm is a psalm of praise in the mouth of the nation Israel, as having reached millennial days, and conscious of her youth's being renewed like the eagle's.

First, they call upon their souls, and all that is within them, to bless Jehovah's name for all His many benefits. Ver. 1-5.

They next praise Him as the One that executeth righteousness and judgment for all that are oppressed. They have themselves proved it. Then they praise Him for His loving-kindness to *sinners*, as recorded by Moses, adding feelingly to the original statement, "He doth not always chide, neither doth He keep His anger for ever." Then they praise Him for His loving-kindness to those that fear Him. His loving-kindness to such is as great as the heavens are high above the earth, and He pities them as a father pities his children. But that is not all. Jehovah's loving-kindness to such is for ever and ever. Ver. 6-19.

They conclude by calling upon Jehovah's angels, and all His hosts, and all His works, and their own souls also, to bless Jehovah's name. Ver. 20-22.

PSALM CIV.

This is a psalm of praise and confidence in the mouth of

the godly remnant. In a review of God's works of creation and providence, in connection with the fact that He re-creates and renews, they come to the conclusion that His glory, as manifested in His works of creation, shall endure for ever.

They first praise Jehovah for His creation of the heavens, and their magnificence, and His ministering spirits there. Ver. 1-4.

They then praise Him for His creation of the earth, and the provision there made for those that dwell thereon. Ver. 5-23.

They next praise Him for the great sea, and its inhabitants. Ver. 24-26.

Then especial mention is made of the dependence of all living creatures upon Him. There may be, for sufficient reasons, the hiding of His face, and the entrance of death; but there is also restoration and re-creation. Ver. 27-30.

Thus they are brought to praise Jehovah, because His glory, as manifested in His works of creation, shall endure for ever. In contrast with this, sinners shall be consumed out of the earth, and the wicked shall be no more. Ver. 31-35.

PSALM CV.

This is another psalm of praise and confidence on the part of the godly remnant in the remembrance of Jehovah's covenant with Abraham, a covenant of *unconditional* promises, and in part fulfilled, the inference being it shall all be fulfilled. Only one part of this covenant is here referred to, namely, the promise of the land of Canaan, a promise carried out under the most unlikely circumstances. This, with all the other promises of this covenant, must yet see a literal fulfilment. "He remembereth for ever His covenant, the word which He commanded for a thousand generations."

PSALM CVI.

This psalm is the first Hallelujah psalm. It is a Hallelujah

psalm by anticipation on the part of the godly remnant, in the confidence of their souls, touching the restoration of their nation, which, by reason of transgression, has for a season forfeited the possession of the land.

First, we have a note of thanksgiving, by anticipation: "O give thanks unto Jehovah, for He is good; for His loving-kindness endureth for ever,"—a kind of spiritual watchword, as well as a note of thanksgiving among the godly. Ver. 1-3.

Next a prayer for participation in the prosperity of their nation, so confidently anticipated. Vers. 4 and 5.

And then a long recital (to the shame of Israel, but to the praise of Jehovah) of Israel's conduct in Egypt, in the wilderness, and in the land. Ver. 6-46.

In the foregoing recital the godly remnant identify themselves with their fathers in ancient times and with their nation under its existing circumstances, and now conclude with a prayer, that Israel might be gathered from among the nations, to give thanks unto His holy name, and to triumph in His praise. The answer is anticipated by a burst of praise: "Blessed be Jehovah, the God of Israel, for ever and ever; and let all the people say, Amen. Hallelujah." Vers. 47 and 48.

PART V.

PSALM CVII.

The last Part closed with a prayer that Jehovah would gather His people Israel from among the nations. This Part opens with a psalm of thanksgiving, because He has done it; He has gathered them from the various countries, from the east, and from the west, from the north, and from the sea. So now it is, "O give thanks unto Jehovah, for He is good, for His loving-kindness endureth for ever,"—not by anticipation, but because they have experienced the same. Ver. 1-3.

Among those so brought back to the land of their fathers are different classes of sufferers: these are mentioned in order, and each separately is called upon to give thanks unto Jehovah, as having prayed for deliverance, and as having obtained it in answer to their prayers.

First, there were those that were wanderers on the face of the earth; they had cried unto Jehovah, and had found help. Ver. 4-9.

Secondly, those that had been immured in prisons. They too had been led to cry unto Jehovah, and had found help. Ver. 10-16.

Thirdly, those that had been prostrated and brought to death's door by disease. They too had cried unto Jehovah, and had found help. Ver. 17-22.

And fourthly, those that had been exposed to the perils of the deep. They too had cried unto Jehovah, and had found help. Ver. 23-32.

In the latter part of this psalm we are told of a double process of desolation that shall befall the land of Canaan, by reason of the wickedness of those that dwell therein; that is,

that after a restoration following upon a first desolation there shall be a second. This confirms us in applying this psalm to a restoration still future (Isa. xi. 11). Ver. 33-39.

In connection with this future restoration princes are mentioned, that come to nought. These are surely the princes of this world, that oppose themselves to the Lord of glory (1 Cor. ii. 6-8). Then a needy one is mentioned, set on high from affliction by Jehovah, and for whom He shall make families like a flock. This is none other than Jehovah's anointed One. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9); and "unto Him shall the gathering of the peoples be" (Gen. xlix. 10). Ver. 40-43.

PSALM CVIII.

The former part of this psalm is, almost word for word, the same as the latter part of Psalm lvii. from ver. 7,—a very full expression of confidence and praise, on the part of the godly remnant.

The latter part of this psalm is, almost word for word, the same as the latter part of Psalm lx. from ver. 5, where we have a prayer for God's saving help. See the note on that psalm.

Both parts of this psalm receive fresh impulse from the character of the preceding psalm, that is of Psalm cvii., whilst the omission of the beginnings of the two psalms quoted from shows the progress made.

PSALM CIX.

Jehovah's anointed One here claims, under the pressure of the last assaults of His adversaries, Jehovah's interference. Ver. 1-5.

He imprecates Jehovah's vengeance upon His adversaries. Ver. 6-20.

He claims Jehovah's interposition, and that in some marked

way, so that His adversaries might know that it was His hand. His confidence in Jehovah is unabated. Ver. 21-31.

PSALM CX.

This is a most remarkable scripture.

The first part is a record by the prophet David of a communication from Jehovah to his Lord. But David's Lord must have been the same as Moses' Lord, and Moses' Lord was the everlasting God, as we see in Psalm xc. 1, 2: "O my Lord, Thou hast been our habitation throughout all generations . . . for ever and ever, Thou art God." Thus have we the one blessed God here revealed in a plural form, and that without any reserve. But further we are informed, on the highest authority, that the One whom David thus calls his Lord is Jehovah's anointed One. (See the references.) So then here we have a declaration to this effect, that, whereas David's Lord should become flesh, and so should become Jehovah's anointed One, and whereas He should be cast out by His enemies, Jehovah would set Him at His right hand until that day when His enemies should be made His footstool, and when He Himself should reign on mount Zion. We are further informed that in that day His people, the Jews, shall be found a willing people, even from the commencement of that day, and thus be as the dew of the morning, reflecting the glories of that day from the first moment of its appearing. But this is not all. Founded upon His sufferings, as for sins not His own, that is, as atoning sufferings, a priesthood is to be established; and to Jehovah's anointed One, as risen and ascended, is assigned this high honour, that He should be a priest for ever, after the order of Melchizedek. By virtue of this priesthood, He shall be able to save to the uttermost, that is, completely (Heb. vii. 25), every sinner that comes unto God by Him. Ver. 1-4.

In the second part, David addresses Jehovah concerning this same Person, his Lord, as seated at Jehovah's right hand. He shall smite the confederate kings of the nations, in the

day of His anger (in harmony with Psalm ii.), and emphatically the head of that confederation, even the wicked one, anti-christ. In that day He that drank of the brook by the way shall, as Jehovah's King upon mount Zion, reign supreme. Ver. 5-7.

PSALM CXI.

A group of three Hallelujah psalms now follows.

This, as an alphabetical psalm as well as a Hallelujah psalm, is a run through the whole alphabet, to the praise of Jehovah as the blessed God.

The *greatness* of His works is the first point. Ver. 1-3.

Then the *grace* of those works,—“Jehovah is gracious and merciful.” Ver. 4-6.

And next the *solidity* and *permanency* of those works. And His precepts are all in harmony therewith, so that those that do His precepts are in the way of understanding His works (Ps. cxix. 104). Ver. 7-10.

PSALM CXII.

This is also both an alphabetical psalm and a Hallelujah psalm, and, as such, it is also a run through the whole alphabet to the praise of Jehovah, but with this difference from the last, that, whereas that celebrates Him as the blessed God, this celebrates Him as the blessed Man, Jehovah's anointed One.

First, we have His praises as the Man that feareth Jehovah and delighteth exceedingly in His commandments. Ver. 1-3.

Second, we have His praises as the light that shall arise in the midst of this world's moral darkness,—“He is gracious, and merciful and righteous.” As such, He represents and makes known the blessed God: “He that seeth Me seeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness” (John xii. 45, 46). Ver. 4-9.

Third, we have His praises as the One at whose presence, when He appears in His glory, the wicked one, antichrist, shall be destroyed, and the wicked shall perish. Ver. 10.

PSALM CXIII.

A third Hallelujah psalm follows, declaring that the praises of Jehovah shall fill the earth.

His name is to be praised from the rising of the sun unto the going down of the same, and from henceforth and for ever. Ver. 1-3.

So exalted is He that He looks down alike upon the heavens and the earth. At the same time His eye discerns the needy one on the earth, and that to set him among princes; the barren woman also, and that to make her the joyful mother of children. Ver. 4-9.

It must be borne in mind that the needy one is emphatically, though not exclusively, Jehovah's anointed One (Ps. cvii. 41; cix. 31), whilst the barren woman is the continual type of the godly remnant.

PSALM CXIV.

Now follows a group of five psalms, bearing on the final crisis.

This psalm is an address to the nations of the earth, gathered together in the last days, in siege against Jerusalem, according to the prediction of the prophet (Zech. xiv. 1-5).

This address is founded on the fact that, both when Israel left Egypt, and also when they entered the land of Canaan, such was the power of the presence of the God of Jacob in their midst, as the Lord of the whole earth, that the waters fled and were driven back to allow His people to pass through dryshod. Ver. 1-6.

The nations of the earth, as having come up against Jerusalem, are here told to tremble, because they have to deal with this same Lord of the whole earth; and He can as easily open the rocks to supply His people with

water, as open the waters to enable His people to pass through dryshod. Vers. 7 and 8.

PSALM CXV.

This psalm is under the same circumstances as the last, that is, it belongs to the time when the nations of the earth are gathered together against Jerusalem, in the siege of the last days; and it consists of two parts.

First, we have the prayer of the godly remnant in Jerusalem, that Jehovah would now glorify His name, as the God of loving-kindness and truth, by coming to their help against the assembled nations. It was not for themselves they sought glory; for they had learnt that it was only through loving-kindness freely bestowed that they, sinners, had any standing at all before Him. Ver. 1-8.

Secondly, we have the charge of their leaders as addressed separately to Israel, and to the house of Aaron, and to those that feared Jehovah, but to all the same word, namely, to put their trust under present circumstances simply in Jehovah; and from each party comes the same reply, "He is their help and their shield." They assure them that Jehovah has not forgotten them, that His mind is still to bless them and multiply them. So they bless them in the name of Jehovah that made heaven and earth, calling their especial attention to the fact that the earth has been given to the children of men. This can only be with the view of reminding them of the ancient promise to Abraham, "In thee shall all families of the earth be blessed;" for the original title to the possession of the earth had been forfeited through the entrance of sin. They conclude with a note of praise to Jah, in anticipation of the victory. Ver. 9-18.

PSALM CXVI.

In this psalm we find the crisis is passed.

They had been brought very low. The city had been taken, the houses rifled, and one half of the city had gone forth

as captives, when Jehovah appeared for their help (Zech. xiv. 1-5).

This psalm therefore is a psalm of praise, in commemoration of delivering grace.

Now they sing, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." But that is not all. Now are they filled with confidence touching the future, "I shall walk before Jehovah in the land of the living." The ancient promises to Abraham, Isaac, and Jacob, touching blessing on the earth, shall be fulfilled. "I believe," say they, "therefore I speak." Ver. 1-10.

Then follows a double effort to acknowledge the goodness of Jehovah.

First, in the way of declaring how exceedingly low they had been brought, "I was exceedingly afflicted . . . What shall I render unto Jehovah for all His bountifulness to me?" And secondly, in the way of acknowledging their preciousness in His sight: "Precious in the eyes of Jehovah is the death of His godly ones . . . I will sacrifice unto Thee the sacrifice of thanksgiving, and call upon the name of Jehovah." Ver. 11-19.

PSALM CXVII.

In this psalm we find all nations summoned to praise Jehovah, and that on account of His loving-kindness and truth, as recently manifested to Israel.

PSALM CXVIII.

This is a very remarkable psalm, and in a very remarkable way referred to in the New Testament. Christ Himself has connected it with His second appearing, saying: "Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord" (Luke xiii. 35). But in that day Jehovah's saying shall come

to pass, "They shall look upon Me, whom they have pierced" (Zech. xii. 10), and that is the time of the last siege of Jerusalem (Zech. xii. 9). Jehovah Himself will gather all nations against Jerusalem to battle (Zech. xiv. 1, 2). It is the time of His indignation and His wrath. Their sufferings are immense; but presently, at the cry of the godly remnant, He will appear in the person of His anointed One for their deliverance. And in that day will they, like Saul of Tarsus, receive the Deliverer, and "so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 26).

In this psalm we have a most lively expression of thanks, in acknowledgment of the recent deliverance, and an expression in which all, who were so lately charged to put their trust in Jehovah (Psalm cxv.), are called to join. Ver. 1-4.

It has been a dreadful time, as it is written: "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east . . . and Jehovah my God shall come, and all the saints with Thee" (Zech. xiv. 1-5).

First, we have the godly remnant describing the anguish they were in, and how in their distress they cried unto Jehovah and were heard by Him; and so they now sing: "Jehovah is for me; I will not fear: what can man do unto me?" Ver. 5-7.

Then they describe the manner of the battle. Not with sword, nor with bow, but, like David against Goliath, with the name of Jehovah (1 Sam. xvii. 45), did they cut off their swarming enemies. They fought under the banner of the Almighty, that is, with Him as their confidence, as warranted by His word; and He met their simplicity, not by

merely smiting down, after an invisible manner, their enemies, as He had often done before in times of old, but by an open manifestation of Himself; and so they sing again exultingly, as addressing the enemy: "Thou didst thrust hard at me that I might fall, but Jehovah helped me." Ver. 8-18.

Next, they formally give Him thanks: "I give Thee thanks. because Thou hast answered me, and art become my salvation." Ver. 19-21.

Then follows a burst of praise, uniting all voices. This is the stone that the builders rejected. This stone has become, and that through being rejected, the head stone of the corner. Neither is there salvation in any other. "This is from Jehovah," say they, "it is wonderful in our eyes." A Saviour was needed (and that they all now know) as well as a King; and in the person of their slain King, alive again, and alive for evermore, they have both: now they say, "Blessed be He that cometh in the name of Jehovah; we bless you from the house of Jehovah." (The word "you" implies He does not come alone.) Now they have a glorious righteousness to boast of in the manifest identification of the slain man with Jehovah. This is the righteousness that *sinner*s need, even the death of such a one as Jehovah's anointed One. Says one: "I do not frustrate the grace of God, for if righteousness came by the law, then Christ is dead in vain" (Gal. ii. 21). It is the death of the Son of God that has so gloriously vindicated the name of God as the sin-hating God, and thus set Him free to bid sinners return, to welcome His prodigals, to pardon their sins, to count them righteous. Even those who know these things only by *faith* have boldness and access with confidence. How much more shall those rejoice to whom the whole matter is revealed to *sight*. Ver. 22-27.

In conclusion, the voice of the godly remnant is pre-eminent again. Again they gave thanks: "Thou art my God, and I give Thee thanks; Thou art my God, and I will exalt Thee. O give thanks unto Jehovah; for He is good; for His loving-kindness endureth for ever." Vers. 28 and 29.

PSALM CXIX.

This is a prayer of the godly remnant; but not merely so; it is a prayer *for* them, dictated by the Spirit of Christ, and therefore perfect of its sort,—perfect as a prayer for *them* to use, and that in all times.

ALEPH. “The blessing of Jehovah, it maketh rich” (Prov. x. 22); and it is those that walk in His ways, seeking Him with the whole heart, that get it. Ver. 1–3. Godliness of desire in much lowliness of soul characterizes the opening of this very practical prayer. Ver. 4–8.

BETH. The one fountain of instruction as well as the one standard of truth is Jehovah’s word. Ver. 9. Therefore the true suppliant is not only one who seeks Jehovah with his whole heart, but also one that lays up Jehovah’s word in his heart that he may not sin against Him. Further, he is one that makes known, as far as his own knowledge goes, the judgments of Jehovah’s mouth. Ver. 10–16.

GIMEL. The true suppliant does not ask merely that he might live, but that he might live and keep Jehovah’s word. Ver. 17. As one cleaving to Jehovah’s word, he soon finds himself a pilgrim in the earth, and that he dwells in the midst of reproach and contempt. Ver. 18–24.

DALETH. The true suppliant is one that has been received by Jehovah upon making a full acknowledgment of his own ways as bad, root and branch. And now he desires the knowledge of Jehovah’s ways, with full purpose of soul to walk therein. Ver. 25–32.

HE. The true suppliant is characterized by great earnestness of soul as well as whole heartedness. Ver. 33–40.

WAW. The letter *waw* having the signification *and*, the artificial character of the stanzas of this psalm shows itself in the translation of this stanza, in which each line begins with *and*.

The manifestation of Jehovah’s loving-kindness in saving His servant under the assaults of his enemies is here sought for, and that as a matter of promise in His word. Ver. 41–43.

So shall His servant be encouraged to go forward both in obedience to His commands and in the work of testimony. Ver. 44-48.

ZAIN. The word of Jehovah is the true suppliant's comfort in his sufferings for the truth's sake. Ver. 49-52. Therein he finds, not only comfort, but songs in the house of his pilgrimage, but all this in close connection with keeping its precepts. Ver. 53-56.

HETH. The true suppliant's strength lies in this,—the consciousness of the fact that Jehovah is his portion. As a result he is characterized by great diligence of soul as well as whole heartedness. "I made haste and delayed not," is a remarkable expression, as illustrative of the former quality. Ver. 57-64.

TETH. The true suppliant justifies and praises Jehovah, under afflictions for the truth's sake, and only seeks to learn thereby. Ver. 65-68. While keeping Jehovah's precepts with his whole heart, he finds himself getting enriched by persecution, because thereby getting better acquainted with Jehovah's statutes. Ver. 69-72.

YOD. Certainty of mind that Jehovah's afflictive dealings are in the faithfulness of His saving love stands in connection with lowliness of mind, and Jehovah's loving-kindness is the soul's true rest and comfort. Ver. 73-76. It is those that delight themselves in the law of Jehovah that may expect to stand and prosper. Ver. 77-80.

CAPH. The true suppliant needs patience; that is, however true he may be, he has to be proved. Ver. 81-84. The treachery, falsehood, and murderous devices of the proud strikingly contrast with Jehovah's ways, all whose commandments, although entailing suffering, are faithful. Ver. 85-88.

LAMED. The abiding character of Jehovah's word is the true suppliant's strong confidence. Jehovah's faithfulness therein knows *no change*; of this the earth and the heavens are illustrations. Ver. 89-91. Such a support is not more than what is needed for the afflictions of the way. Ver. 92-96

MEM. Jehovah's word is the treasure of the true suppliant, and it is unlocked to those that love it and keep it. Ver. 97-104.

NUN. The true suppliant takes Jehovah's word as a lamp to his feet and a light to his path in the midst of the perplexities of a persecution unto death; but it is only in the way of keeping His righteous judgments, and performing His statutes, that Jehovah's word can be expected to furnish guidance. Ver. 105-112.

SAMECH. The true suppliant hates speculations about God and His ways, as the offspring of fallen man's proud intellect; but he delights in Jehovah's law, that is, in Jehovah's testimonies. He has no other name for those that indulge in vain speculations than that of evil doers, who as such hate the light. Ver. 113-117. Whilst they are full of self admiration, they are despised of Jehovah, and as such will be cast away as dross. Ver. 118-120.

AIN. The true servant of Jehovah, under the oppression of his persecutors, can say he has oppressed none, but has executed judgment and righteousness. Ver. 121-124. The true servant of Jehovah's plea for the communication of further light and understanding is, that he is acting up to the light that he at present possesses. Ver. 125-128.

PE. Jehovah's testimonies are wonderful in the eyes of him that loves His name. Instead of finding fault with them, he pants, by reason of the much light and joy he has already received, to understand them better. But he knows well that Jehovah's testimonies can be opened only by Jehovah himself, and prays accordingly. Ver. 129-132. The tone of such a one's soul, in a practical point of view, is seen in this, that instead of being glad at a hindrance to walking according to Jehovah's word, he prays that he may be delivered from man's persecutions, that he may unhinderedly keep Jehovah's precepts. Ver. 133-136.

TSADDI. In the eyes of the true servant, Jehovah is righteous in His dealings with men, and His testimonies

also are righteous, and exceedingly faithful and tried. Ver. 137-140. Such a one among the men of this world is little and despised, but he has for his portion treasures that are everlasting, whereas "the fashion of this world passeth away." Ver. 141-144.

KOPH. The true suppliant may cry unto Jehovah with his whole heart, and yet have to wait. Ver. 145-149. But if those that pursue after mischief draw near, Jehovah also draws near. Ver. 150-152.

RESH. The true suppliant's afflictions may be great, and his persecutors and adversaries many, but Jehovah's tender mercies are also many. Ver. 153-160.

SHIN. The true suppliant attaches supreme importance to Jehovah's word. Princes may persecute him without cause, but Jehovah's word must be primarily attended to. On the other hand his joy therein is like the joy of those who have found great spoil. Such a one is full of Jehovah's praise, has great peace, and meets with no stumbling block. Such a one is found waiting for the full salvation of Jehovah, and in the meantime holding himself as His servant. Ver. 161-168.

TAU. The true suppliant sums up his requests under two heads, "give me understanding" and "deliver me"; and concludes by committing himself into Jehovah's hands in all lowliness of mind, as totally unable to keep himself from turning aside. Ver. 169-176.

It is interesting to notice the harmony subsisting between this psalm, so full of the praise of God's word, and the description of the godly man in Psalm i. 2, "his delight is in the law of Jehovah, and in His law doth he meditate day and night."

PSALM CXX.

This and the following fourteen psalms, to Psalm cxxiv. inclusive, constitute a group, under the title, as literally translated, of "Songs of the going up," that is, of going up

from captivity (Ezra vii. 9). Their scope would be better understood if they were entitled, according to a more idiomatic translation, Songs of the times of Restoration (Acts i. 6, iii. 21), or Restoration-songs. They have reference to troubles and dangers in times past, or to blessings now to be enjoyed, and thus come in most suitably at the dawn of the morning.

This psalm refers to the sufferings of the godly remnant in times past, by reason of an unbridled tongue on the part of the adversary. The taunts and reproaches of the ungodly are often referred to by the prophets as forming part of the sufferings both of Jehovah's anointed One Himself and also of His people.

PSALM CXXI.

The godly remnant, as having trusted in Jehovah their help and their shield, and as having experienced His saving help in answer to their prayers, can now well sing about Him as their help.

First, they would tell whence their help cometh. Vers. 1 and 2.

Then, the rich response that awaits all that look for help unto Jehovah. Ver. 3-8.

PSALM CXXII.

This is another restoration-song: "I was glad when they said unto me, Let us go into the house of Jehovah."

First, we have the praises of Jerusalem, the place where Jehovah's house is. Ver. 1-5. And then, for the same reason, a prayer for the peace of Jerusalem. Ver. 6-9.

PSALM CXXIII.

This psalm is another reference to trials past. Patience seems to have had her perfect work.

PSALM CXXIV.

In this psalm we have a reference to the extremity to which they were reduced. But for Jehovah's saving help, men would soon have swallowed them up.

PSALM CXXV.

Those that trust in Jehovah are now as secure as mount Zion itself; whilst Jehovah, like the mountains round about Jerusalem, is round about His people from henceforth and for ever. Ver. 1-3.

Recompence for doing good is now a present blessing; whilst those that do evil are forthwith led out to punishment (Ps. ci. 8). Vers. 4 and 5.

PSALM CXXVI.

This is another restoration-song. Now is their mouth filled with laughter, and their tongue with singing. Ver. 1-3.

They ask that their return from captivity may be as the floodings of the dried up brooks of the south after rain. Ver. 4.

Their present joy does already more than make amends for all their pain. Vers. 5 and 6.

PSALM CXXVII.

Another restoration-song, giving us a little insight into a part of the hard-bought experience of the godly remnant.

Nothing is more striking in the experience that God's people have of His deliverances than their tendency to take too much upon themselves, and their distrust of His love. They are apt to think they have got *this* to do, and *that* to do, forgetful of their utter insufficiency and nothingness, both physical and moral. It is hard to remember we are nothing, and still more so, that this nothing is so much loved. But those who through grace can do so may get sleep when others cannot. Vers. 1 and 2.

Also, from Jehovah comes all prosperity, whether children of the womb or anything else. Ver. 3-5.

PSALM CXXVIII.

Now shall blessing, after a rich and full manner, rest upon every one that feareth Jehovah. From Jehovah, as now dwelling in Zion, shall such be blessed.

PSALM CXXIX.

This is another reference to sorrows past, to the praise of Jehovah's righteousness, who has given full deliverance at last.

PSALM CXXX.

This is another record of the deep exercises of soul that the godly remnant have passed through. But for the clear knowledge of the fact that with Jehovah there is forgiveness, and that their souls were accepted, how could they have stood their ground ! Ver. 1-6.

Henceforth they may expect all help at His hands, for His loving-kindness is beyond question, and the redemption that is in His anointed One for His people is exceedingly abundant. Vers. 7 and 8.

PSALM CXXXI.

This psalm is a reference to the state of soul that brought down Jehovah's saving help on behalf of the godly remnant, even their lowliness of mind. Man's self-sufficiency keeps away Jehovah's deliverances. Vers. 1 and 2.

From henceforth and for ever let Israel hope in Jehovah. Ver. 3.

PSALM CXXXII.

This psalm, which seems to have been used by Solomon at the dedication of the first temple (2 Chron. vi. 41, 42), is the

true Solomon's dedication unto Jehovah of the house that He has built for His name on mount Zion, with Jehovah's acceptance of the same.

When David sought to build a house for Jehovah's name, the desire of his heart was accepted, but he was told that Jehovah would build for him a house instead, that He would raise up for him a seed that should sit on his throne for ever; but he was also told that that seed should build a house for Jehovah's name (2 Sam. vii. 13).

Now that Seed presents Himself before Jehovah, in the person of His own Son, Jehovah's Son as well as David's, and asks Him to accept, and to sanctify by His presence, the house that He has built for His name, and that for His servant David's sake, to whom the promises were made. Ver. 1-10.

Jehovah's reply is according to His faithfulness and truth.

He acknowledges His promises to David, both His absolute promise that He would raise up for Him a seed to sit on his throne, and also His conditional promise that his sons should occupy that throne for ever, if only they would take heed to His testimonies to keep them. He further declares He will not turn from these promises, for that His desire has been to make mount Zion His dwelling. Whereupon He declares His acceptance of the house thus built for His name, saying, "This is My rest for ever, here will I dwell," adding in testimony to the worthiness of the Seed of David who thus presents it to Him, that "there" also, that is, on mount Zion, He would make a horn to spring up for David, for that He had prepared a lamp for His anointed One. And thereupon He pronounces upon this worthy Seed of David His blessing, saying, "His enemies will I clothe with shame, but upon Himself shall His crown flourish." Ver. 11-18.

PSALM OXXXIII.

That dwelling together of brethren in unity, that includes every member of the family,—how good it is, and how plea-

sant! It may well be expected to characterize the whole house of Israel now, as having become in heart the children of God. It is like the good oil poured upon the head of Aaron, that in its diffusiveness ran down upon his beard and upon the edge of his garments; and it is like the dew of Hermon that pervaded even the mountains of Zion. And there also "hath Jehovah commanded the blessing"; for in this unity that is founded upon reconciliation unto God there is life, even life for evermore.

PSALM CXXXIV.

This is the last of the restoration-songs.

Now shall worship ascend freely and continually. This psalm reminds Jehovah's servants of this their now pleasant duty. Vers. 1 and 2.

But the matter does not stop here. There is also the continual blessing that belongs to every one so occupying himself; so it is now,—"Jehovah shall bless thee out of Zion." Ver. 3.

PSALM CXXXV.

This is a Hallelujah psalm, and it presents itself very seasonably.

Jah hath chosen Jacob for Himself, and Israel for His peculiar treasure. Ver. 1-4.

Of Jehovah's greatness and power there is no question. Ver. 5-12.

But now this has been openly manifested, namely, that Jehovah's name endureth for ever, and His memorial to all generations. In loving-kindness most free He gave to Abraham, Isaac, and Jacob unconditional promises concerning their seed, and therefore, in due time, He is found defending that seed, and repenting Himself concerning His servants, however bad they may have been, even because His name is Jehovah, He *changeth not*; but

all this is in the way of bringing them to repentance, through the knowledge of His wonderful loving-kindness in providing an atoning lamb in the person of His Son. Ver. 13-18.

This is a cause for renewed and multiplied praise unto Jehovah, who now dwelleth in Jerusalem. Ver. 19-21.

PSALM CXXXVI.

This is a psalm of praise to Jehovah, because His loving-kindness to Israel, His people, endureth for ever.

His loving-kindness in times past is first recorded. Ver. 1-22.

Then His recent loving-kindness, in remembering them in their low estate, and granting them full and abiding deliverance. Ver. 23-26.

PSALM CXXXVII.

This is the song of captives that have been delivered. Israel could not sing their songs on strange ground; but, once set free, they can sing of troubles past, recording their vows to God and their prayers against their oppressors.

PSALM CXXXVIII.

This is a psalm of praise on the part of the godly remnant of Israel.

In the day that they had called upon Jehovah they had been strengthened with strength in their souls. Jehovah's loving-kindness and truth had, in a very peculiar manner and degree, been manifested on their behalf. Ver. 1-3.

They now look forward to the time when all the kings of the earth shall worship Him, and sing in His ways. Vers. 4 and 5.

But that is not all. They had learnt experimentally the blessedness of walking in lowliness of mind before Jehovah. And now, happy in the consciousness of being nothing more than the work of His own hands, whether morally or physically

considered, they can feel in reference to the future that they never shall be forsaken. Ver. 6-8.

PSALM CXXXIX.

The speaker in this psalm is Jehovah's anointed One in resurrection, who, as risen, ascended to His Father and His God (John xx. 17). What a wonderful drawing nigh to His creature man was there in His incarnation! What an inexpressibly deep manifestation of love in His death! Nothing of this is to be lost. In resurrection all is set up again for everlasting admiration and delight.

He first describes the all-searching character of Jehovah's knowledge. Ver. 1-5.

He then takes His own place in lowliness of mind, as a man still, although risen, and unable by himself to attain to such knowledge (Mark xiii. 32). Ver. 6. It was Jehovah that had prepared Him a body in the womb of His mother; it is He that upholds Him; and upon Him He depends for everything (John vi. 57). Ver. 7-13. In the contemplation of this His dependence He gives thanks. This is in beautiful keeping with His own most perfect character as the lowly One, and in striking contrast with proud fallen man's feelings, to whom a state of dependence upon God is abhorrent. Ver. 14. Just as His condition of humiliation, as made of the seed of David according to the flesh, was of Jehovah, so is His condition of power, as raised from the dead, with all His members. Vers. 15 and 16. This last matter gives rise to precious thoughts, and that in great numbers. His members! Who are they? This is the church's calling,—“the church which is His body, the fulness of Him that filleth all in all” (Eph. i. 22, 23). In harmony with such a calling, the church is to share His throne (Rev. iii. 21). Yes; as awaking from the dead, He is still the dependent man, and, as such, still with Jehovah; but now there is the glory before Him. Vers. 17 and 18.

The wicked one, the antichrist, that is, the proud one by pre-eminence, who will not give God any place, who says "There is no God," must be as such most hateful to Jehovah's anointed One, so lowly. However long borne with, the wicked are sure to meet with perdition. Ver. 19-22.

The concluding appeal to God's all-searching eye could only strictly be made by that Man who, being perfect in dependence of spirit, was perfect altogether. Every way of independence is a way of idolatry. Vers. 23 and 24.

PSALM CXL.

This and the following three psalms, to Psalm cxliii. inclusive, constitute a group, in which we have the prayers of the godly remnant of Israel in the extremities in which they find themselves just previous to their final deliverance. It seems to be a turn back in their history, with the object of bringing in the last prayer of Jehovah's anointed One in Psalm cxliv., and then the glory.

In this psalm we have a series of prayers for preservation and deliverance. We have also very strong deprecatory prayers against the enemy. It concludes by a declaration of confidence in Jehovah.

PSALM CXLI.

Here we have another prayer on the part of the godly remnant in circumstances of extremity. Their unwillingness to be found associated with the workers of iniquity, and their readiness to be rebuked by the righteous, are characteristic of their state as truly godly.

PSALM CXLII.

Here the godly remnant shine forth to much advantage, as able so simply to trust in Jehovah, their refuge and portion in the land of the living. It is certain that He knows their path and will be ready to lead; they have only to follow where He leads. This is an easy thing to say, but no small matter to carry out practically.

PSALM CXLIII.

In this psalm the godly remnant show in their extremities, by reason of the oppression of the enemy, how simply they are trusting to the free loving-kindness of Jehovah. Identifying themselves with their still unpardoned nation they say, "Enter not into judgment with Thy servant, for before Thee no man living is righteous." They thus utterly disclaim any personal grounds of confidence. "Make me early to hear Thy loving-kindness";—this shows what they are trusting to; and for the early manifestation of this loving-kindness in their deliverance they are waiting. Now are they not far from both hearing and seeing how strong that loving-kindness is.

PSALM CXLIV.

This psalm, beginning with praise on the part of Jehovah's anointed One, contains His request according to Psalm ii. 8, 9,—His request, at last presented, that Jehovah would rid Him of the enemy.

He first praises Jehovah, as His teacher, His preserver, and His help in all that peculiar work that as Israel's Goel redeemer He had taken in hand. Vers. 1 and 2. He also praises Jehovah for His much notice of such a creature as fallen man. Vers. 3 and 4.

He then prays for full and final deliverance from the enemy. Ver. 5-8.

Thereupon He declares He will sing a new song, that is the song of praise, as founded on this deliverance. Vers. 9 and 10.

He repeats His prayer for full and final deliverance, and that as having in view Israel's full and abiding prosperity. Ver. 11-15.

With this prayer of Jehovah's anointed One end the prayers of the Book of Psalms. The remaining six psalms consist exclusively of praise and high Hallelujahs.

PSALM CXLV.

The time of praise is *now* come; and this psalm, according to its title, is a grand psalm of praise to the glory of the name of Jehovah, such a psalm as none but the reconciled nation could with intelligence sing.

We have first the nation's vow, henceforth to exalt and bless Jehovah as their God and King, and to bless and praise His name for ever and ever. Vers. 1 and 2.

And next we have a grand sevenfold setting forth of Jehovah's praises.

1st. As *great*, and on this ground exceedingly to be praised. Ver. 3-7.

2nd. As *gracious and merciful*. Ver. 8.

3rd. As *good to all*. Ver. 9-13.

4th. As *upholding all that fall*. Ver. 14-16.

5th. As *righteous* in all His ways. Ver. 17.

6th. As *near unto all that call upon Him*. Vers. 18 and 19.

7th. As *keeping all that love Him*. Vers. 20 and 21.

PSALM CXLVI.

The remaining five psalms constitute a great burst of Hallelujahs. We must consider them as the utterances of the whole nation.

Here we have, first, a vow to praise Jehovah, and that as long as life shall last. Vers. 1 and 2.

And then, under the form of a dissuasive against trusting in princes, or in the son of man at all, and in the way of congratulating the man whose help is in the God of Jacob, and whose hope is in Jehovah his God, the praises of Jehovah are anew poured forth. Ver. 3-9.

Jehovah, Zion's God, is henceforth King for ever. Ver. 10.

PSALM CXLVII.

Here, in another Hallelujah psalm, Jehovah's name is again exalted.

He has rebuilt Jerusalem, gathered the outcasts of Israel, and comforted the broken in heart. He that telleth the number of the stars and giveth names to them all has been attracted by the lowly in heart, to exalt them in the earth. He that is the Creator and Preserver of all things finds His delight, in the godly recognition of Himself by those that reverence Him and expect large things from His loving-kindness.

PSALM CXLVIII.

Here, in another Hallelujah psalm, we have :

First, all things in heaven summoned to praise Jehovah, even because He has created them and established them for ever and ever. Ver. 1-6.

Next, all things on earth, and that because Jehovah has exalted the horn of His people, that is, the praise of His godly ones, even of the children of Israel. Ver. 7-14.

The nation being now converted, the godly remnant and the nation have become identified as Jehovah's godly ones; and Jehovah has exalted their horn, that is, He has made the children of Israel a name and a praise among all the peoples of the earth (Zeph. iii. 20).

PSALM CXLIX.

In this psalm, another Hallelujah psalm, we get the whole nation Israel, as now *all* godly, *all* lowly, summoned :

First, to present a new song unto Jehovah, that is a song of praise; because as lowly ones they have been blessed and beautified with a full salvation. Ver. 1-4.

Next, to rejoice in glory; because as godly ones this honour belongs to them, to share with Jehovah the work of executing judgment upon the nations. Ver. 5-9.

PSALM CL.

In this psalm, another Hallelujah psalm, we have but one

subject, the ascription of praise to the one blessed God, and that according to the abundance of His greatness. And every instrument of sound and everything that has breath is enlisted to praise Jah. Hallelujah. Amen.

CONCLUSION.

In conclusion it may be well to consider the results arrived at.

The Book of Psalms is no exception to the general rule in respect to the books of Scripture, namely, that there seems to be no attempt to systematize the information conveyed, whether doctrinal or prophetical. Nevertheless, on a closer inspection, there seems to be much more of a certain kind of connection and arrangement than would at first sight appear.

First of all, we may notice Jehovah's counsel, as set forth in this book. This appears to be that His anointed One shall reign upon Zion, His holy mountain, and that not only over His people Israel, but over all the earth: Ps. ii. This counsel of Jehovah is at first contemplated as a matter resisted and opposed: Ps. ii. But in the later psalms it is contemplated as having been fully carried out, for there we read, "Blessed out of *Zion* be Jehovah, that dwelleth in Jerusalem" (Ps. cxxxv. 21); "Jehovah is King for ever, even thy God, *O Zion*, to all generations" (Ps. cxlvi. 10); "Jehovah, that made heaven and earth, shall bless thee out of *Zion*" (Ps. cxxxiv. 3); and "Let Israel be glad in his Maker, let the children of *Zion* rejoice in their King" (Ps. cxlix. 2). Also in one of the early psalms, a prophetical one, Jehovah is represented as ultimately dwelling in *Zion*: Ps. ix. 11.

Next we may notice the period of time occupied by the Book of Psalms. The Book of Psalms, prophetically considered, takes up the case of the Jews from the time of their rejection of their Messiah, Jehovah's anointed One (Ps. ii.),

till the time when He shall appear, "riding upon the heaven" for their help, at the last siege of Jerusalem, and when they shall say, "Blessed be He that cometh in the name of Jehovah" (Ps. cxviii. 26), in other words, from their Messiah's first coming in humiliation till His second coming in glory.

Then we may also notice *the mode* in which Jehovah's counsel, as above alluded to, is carried out. First, it is to be observed that it is carried out at the instance of the request of Jehovah's anointed One. The word addressed to Him at His resurrection was: "Ask of Me, and I will give the nations for Thine inheritance, and the ends of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel": Ps. ii. 8, 9. And at last He makes this very request, and this prayer is the last prayer in the book: "Bow Thy heavens, O Jehovah, and descend; touch the mountains, and they shall smoke. Cast forth lightning, and scatter them; send forth Thine arrows, and discomfit them. Send forth Thy hand from on high; rid me and deliver me out of many waters, out of the hand of strangers, whose mouth speaketh lies, and their right hand is a right hand of falsehood": Ps. cxliv. 5-8, 11.

Secondly, this counsel is carried out by means of a godly remnant of Israel, after the church has been caught up.

The godly remnant of Israel that was found upon the earth in the days of the first appearing of Jehovah's anointed One became, through the reception of God's Christ when He was rejected by their nation, partakers of Christ, that is, they not only received pardon and life through Him, but they became quickened together with Him at His resurrection, and raised up together, and seated together with Him in the heavenly places, that is, they, with as many as should believe in Him through their word, became Christ's body. This is the church, a heavenly company. And for this company, as His body, He will come again, to receive them unto Himself, as He said (John xiv. 3), previously to those last arrange-

ments in the earth whereby Jehovah's counsel shall be carried out and the millennium introduced. It is not by the church, but by a godly remnant of Israel, after the church is caught up, that God's counsel is carried out.

The millennium is an earthly state of blessing, not a heavenly state. It does not stand in connection with the church, but with the promises made to Abraham, Isaac and Jacob. These promises have all to be fulfilled. And if any one should ask, How? the answer is, by means of a godly remnant of Israel, brought out by a new ministry (Mal. iv. 5), after the church has been caught up. When the time of crisis arrives this godly remnant will be found, along with others of their nation, not yet converted, closely besieged in Jerusalem by the apostate nations of christendom, under the leadership of the wicked one, antichrist. The hosts of the latter will be immense compared to the party within the walls. The city will be taken, the houses rifled, and one half of the people will be carried off captives. At this juncture, in answer to the prayer of Jehovah's anointed One in heaven (above noticed), and of the godly remnant of Israel on earth, Jehovah will appear in the person of His anointed One, for their help, and the rest of the people will not be cut off from the city. Great will be the distress endured, great the straits of the siege, fearful the slaughter and the numbers taken captive; but, in the result, it will be their enemies that are overwhelmed, not they, whilst the survivors of their nation, who hitherto have not believed in Jehovah's anointed One, will now, as through sight, be brought to believe in Him, and so will repent and turn to the Lord (Zech. xii. 10). These matters of the time of crisis are chiefly brought before us in Psalms viii., cxiv., cxv., cxvi., cxviii.

Finally, we may notice the fulfilment of certain types: 1st, that of the beloved wife that is barren; 2nd, that of the widow forsaken and without children; and 3rd, that of the Goel redeemer.

1st. The type of the beloved wife that is barren. The

barren woman in Scripture, whether we take the case of Sarah, Abraham's wife, or the case of Hannah, Elkanah's wife, is the continual type of the *godly remnant* in Israel, up to the time of the setting up of the kingdom of God. And the godly remnant in Israel are thus represented, because they are never anything more than a mere remnant of the nation, that is, there is no multiplying till Christ comes. This type has a double fulfilment. At Christ's first coming, when the nation rejected Him, the godly remnant of Israel became the church (as we have already noticed), and as such the joyful mother of children, that is, grew and multiplied. "For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband" (Isa. liv. 1, as quoted in Gal. iv. 27). At Christ's second coming in glory, the godly remnant of Israel becomes identified with the nation, converted at His appearing; and thus the godly nation also becomes the joyful mother of children, that is, grows and multiplies.

2nd. The type of the widow forsaken and without children. The widow without offspring is the type of *the nation Israel*, as cast off of the Lord, and cast out of their land without any prospect but that of extinction. One part of the Goel redeemer's duties was to *marry* such a widow, and to raise up the name of the dead upon his inheritance, that is, to raise up a seed for the dead, and thus to raise up an heir to his name and to his land. So Jehovah's anointed One, as the true Goel redeemer, not only *redeems* the nation Israel and their land at a great price, His own heart's life-blood, not only *avenges* them by destroying their enemies, but also becomes the *husband* of the nation Israel in the day that it turns to the Lord; and the result is an abundant offspring to inherit the land that Jehovah gave to their fathers. "For thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and

thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called" (Isa. liv. 4, 5). At this point, when the nation Israel turns to the Lord, that is, when the godly remnant becomes the godly nation, the type of the barren wife becomes merged in the type of the widow without children.

3rdly. The type of the Goel redeemer. As regards this type, it has been remarked in the note on Psalm xix. that the full carrying out of the Goel redeemer relationship on the part of Jehovah's anointed One, in its threefold aspect, toward the nation Israel, is the very subject of the Book of Psalms. And in view of the triumphant success attending this undertaking, the last six psalms of the book, from Psalm cxlv. to Psalm cl. inclusive, are psalms of unmixed praise and Hallelujahs.

Thus we see that the Book of Psalms is as rich in prophecy as any of the books of the prophets. It is true that this is not the only point of view from which we are to look at this book; it is historical as well as prophetic; and it is pre-eminently devotional. The devotional character of this book may be called its highest glory. In the psalms there is a path of rest and joy marked out, which the human heart recognises to be the only true and solid ground of rest, however much it may be conscious of coming short of it. Hence that comfort which all, whether truly godly or not, find from time to time in reading the psalms. Of this book, in its devotional character, many have treated and treated well. The object of the foregoing notes is strictly in accordance with their title,—"*Notes suggestive of interpretation,*" that is, they are an attempt to give the meaning of the psalms, apart from their historical bearing and apart from their devotional preciousness.



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